

THE
MONVMENT
OR TOMBE-STONE:

OR,
A SERMON PREACHED AT
LAVRENCE POVNTNIES CHVRCH IN
London, Nouemb. 21. 1619. at the funerall
of Mrs. Elizabeth Iuxon, the late wife of
Mr. Iohn Iuxon.

By STEPHEN DENISON Minister of Gods word, at Kree-
Church in the honourable Citie of London.

Prou. 10. 7.

*The memoriall of the iust shall be blessed, but the name of the wic-
ked shall rot.*

Mat. 26. 13.

*Wherefoener this Gospell shall be preached in the whole world, there
shall also this that this woman hath done, be told for a memoriall
of her.*

The fourth impression.



LONDON,

Printed by Richard Field dwelling in Great
Wood-streete. 1622.

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THE
MONUMENT
OR TOMBSTONE

A SERMON PREACHED AT

ST. MARTIN'S CHURCH IN

LONDON, ON MONDAY, APRIL 10, 1744.

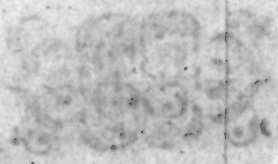
By the Rev. Mr. John Smith.

Author of the *Practical Christian*, &c.
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For the Author, by J. Smith, in Pall-mall.

The Londoner.



LONDON.

Printed by Richard Field, dwelling in Great
Wood Street, 1622.



TO M^r. IOHN IVXON,
CITIZEN OF THE FAMOVS
CITIE OF LONDON, AND HIS
five children, whom I loue in the truth.

STEPHEN DENISON wisheth increase of all true hap-
pinesse and prosperitie.



*Deare friend, it hath bene my purpose a long time,
to giue some publicke testimonie before I die, of
your loue and kindnesse shewed vnto me: and con-
sidering that God hath offered such an opportuni-
tie as this, I thought I could not do lesse, then to
testifie my thankfulnessse vnto you, and to giue
Gods Church an occasion, both to blesse God for you, and to remem-
ber you and yours in their prayers. I do acknowledge that you haue
bene, and so vnto this day you do remaine, the most faithfull friend,
and bountifull benefactor, which hitherto I haue found vpon the
earth. You and your worthie wife now deceased were the good Shu-
nemites, which gaue me the first constant entertainment in this Ci-
tie. Your care ouer me hath bene great, your faithfulnessse true, and
your bountie to me not little. I am perswaded God will blesse you for
it, and that Gods deare people will loue you for it; and for mine owne
part I shall still remaine in your debt, to pray for you, & to do you the
best spirituall good that I can. God hath deprined you of a vertuous
wife, and me of a deare friend; but the will of the Lord is good, and he
knoweth what is best. Comfort your selfe concerning her death, by
the sound experience which you had of her godly and vertuous life:
and remember with ioy, that which drew teares from you at her
death,*

THE EPISTLE

death, to wit, what a great care she had of your soule whilest she liued. Remember also with comfort those excellent marks which were in her, which you saw in her, and knew in her, as well as my selfe. I confesse you haue a great misse of her many wayes, but the consideration of her vndoubted happinesse, must comfort you concerning that misse. Labour you to make a good vse of her visitation and death; let it moue you to renew your couenant with God, and to be mindfull of your owne mortalitie, to prepare for it in due time, to worke out your owne saluation with feare and trembling. Get oyle into your vessell whilest you haue time, that so you may be ready when the Bridegroom cometh, to enter in with him. And now giue me leaue to speak a word or two to your beloued children.

You M. Iohn Luxon the first borne, let me exhort you to flie the lusts and vanities of youth, and giue your mind vnto goodnesse: remember your Creator in the dayes of your youth. Learne with Timothy to know the Scriptures of a child: as you are the first borne in age, so be you the first borne in grace; be an example vnto the rest of the children in vertue and stayednesse: fulfill the prophecies which go of you. Your tender father reioyceth in you, and hopeth that grace is in some measure begunne in you; and for my owne part I hope good of you, therefore be you good.

And you M. Thomas Luxon, let me admonish you, not to turne the grace of God into wantonnesse: vse that capacity which God hath giuen vnto you, for the glory of God: be carefull to giue your mind vnto learning, and to know God: be obedient to your parents, for this is the whole duty of man, as Salomon saith, Eccles. 12. And otherwise, if you will not hearken vnto this, then must I say with the same Salomon: Reioyce o yong man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes. But know thou, that for all these things God will bring thee into iudgement. Eccles. 11.9.

And you mistris Elizabeth Luxon, let me put you in mind, that as you beare the name of your vertuous mother so you would be carefull to follow her godly steps: be you diligent to heare Gods word preached, and to reade the same in priuate enery day; meditate that which you heare and reade, and be carefull to practise that which you learne

DEDICATORIE.

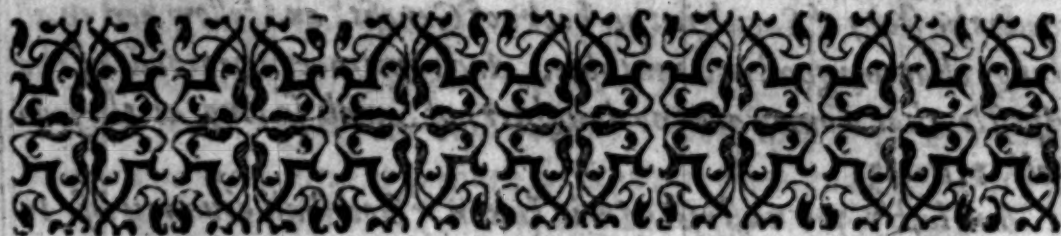
learne, both in your generall and particular calling. For these were the steps of your worthy mother.

And you mistress Sarah Luxon, remember also after whom you are named, to wit, after Sarah the wife of Abraham. Be diligent to reade the story of Sarah in the booke of Genesis, and follow her in all things that are good and imitable. And remember the words of the Apostle, that women are the daughters of Sarah so long as they do well, 1 Pet. 3.

And lastly, you mistress Marie Luxon, if God shall give you life to live to come to yeares of discretion and vnderstanding, consider what I say vnto you. You are named after the blessed virgine Marie. As she therefore conceived Christ in her wombe, so do you conceive him in your heart. As she pondered the words of the shepherds in her heart, so do you meditate of the word of God day and night. Tea consider what graces were in her, and labour for the same. Tea let me say vnto all you three pure Virgins; beware you of the sinnes of the times, take heed of following the vaine fashions of the world, take heed of pride, take heed of whoredome and all manner of uncleannesse: haue a care with whom you consort your selues: marrie not without the consent of your parents or gouernours, and be sure that you marrie in the Lord. In a word, be carefull to reade and consider the marks which were in your mother, and labour to find the like in your selues. And thus you shall leade a blessed life, and accomplish a happie death, and at the last shall come to that heauenly kingdome, whither your deare mother is gone before. Vnto the which heauenly kingdome, the Lord of his mercie bring vs all for Iesus Christ his sake, Amen.

Yours in all Christian dutie,

STEPHEN DENISON.



To the Reader.



Ourteous Reader, I haue bene exceedingly importuned, and that by many worthy Christians, for the markes which our worthy sister decessed left behind her. I could not tell how so well to satisfie the religious request of my brethren in this thing, as by making publicke for the common good both the Sermon and the Markes. Here therefore I offer them to thy Christian consideration; reade them with a single eye: weigh them well; and if thou reape any benefit, giue the whole glorie to God, and remember the vnworthy writer in thy prayers.

Thine in the Lord,

S.D.





THE MONUMENT OR TOMBSTONE.

Iob 7.3.4.

So am I made to possesse the moneths of vanitie, and wearisome nights are appointed for me: when I lie downe, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro, vnto the dawning of the day.

IN the first verse of this Chapter the holy man Iob layeth downe a generall position, to wit, that the dayes of mortall man are like to the dayes of an hireling: and this position he laboureth to make good in the subsequent or next ensuing verses, and that by declaring wherein the comparison standeth betwene the dayes of an hireling and the dayes of mortall man, in these words following: *As a seruant earnestly desireth the shadow, and as an hireling looketh for the reward of his worke, so am I made to possesse the moneths of vanity, and wearisome nights are appointed for me, &c.* This is the coherence.

Now this text is for the matter of it a lamentable complaint, wherein for order and methods sake, we may take notice of two points, first of the person complaining, and that was Iob in this word *I*. Secondly, of the matter of the complaint, which is twofold. First, for the vanishing of his time in these words, *So haue I bene made*

to possesse the moneths of vanitie. Secondly, for the tediousnesse and extremitie of his paine, in the rest of the text: *And wearisome nights are appointed vnto me: when I lie downe, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro vnto the dawning of the day.*

So am I made to possesse the moneths of vanitie. It may here be demanded in the first place, what is meant in these words by *vanity*. Vnto which iust demand for the clearing of the text, I answer, that this word *vanity* is taken in two sences in holy Scriptures, viz. sometimes for the vanity of sinne, and so it is vsed in Psalme 119 37. where *Dauid* intreateth the Lord to turne back his eyes from beholding vanity, that is, from beholding sinfull objects. And indeed my deare Christian brethre, sin is iustly styled by the name of vanity, for there is no vanity to the vanity of sin. For how vaine a practise it is for a little momentanie pleasure, and for a modicum of transitory profit, that a man or woman should set the glory of God, the merits of Christ, the kingdome of heauen and their owne saluation to sale, I leaue it to your owne conscience to iudge. But for my owne part, I esteeme wilfull and desperate sinners to be the most vaine and foolish people in the world. But concerning this kind of vanitie *Iob* doth not speake in this place: for it is not meant that *Iob* had spent his moneths in the vanity of sinne, as they do which spend their precious time in pricking and pinning, and painting and pampering, in running to stage playes, in haunting of tauerns and alehouses, in prosecuting of vnnecessary suites at law, and such like: for *Iob* indeed was none of this cursed crew: but *he was perfect and vpright, and one that feared*
 God,

God, and eschued euill, as God himselfe giues testimony of him in the first chap. of this booke, at the first verse: yea this blessed *Iob* was such a man, as that there was none like him in all respects in the whole world, at the least in his age and time. For so it is said of him in the second chapter and third verse of this holy booke.

We must note therefore and obserue, that the word *vanity* is taken also in Scripture for the vanity of a fading condition; and so it is vsed in Psal. 144. 4. where it is said, *Man is like to vanity, his dayes are like a shadow that vanisheth*: and Rom. 8. 20. *The creature is made subiect to vanity*: that is, to a fading condition. And thus the word *vanity* is vsed in our present text: *I haue had as an inheritance the moneths of vanity*, that is, vanishing and fading moneths, the abstract being put for the concrete, or vanity for vanishing.

And wearisome nights, &c. Here it may be inquired what it was that *Iob* endured in the night, for the which he termes his nights wearisome nights, or, as it is in the originall, nights of labour. To this I answer: *Iob* endured three things in the nights, the which three things made his nights the nights of labour and vnrest.

First, he endured fearefull dreames and visions, as appeareth in this present seuenth chapter and fourth verse, where it is said, *when I say, my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreames, and terrifiest me through visions*. And this was a great passion; for it is grieuous to be scared with dreames, but it is more to be terrified with visions and apparitions of Angels, whether good or euill. The want of naturall rest vnto a weake person is very tedious, but this addition of terror & horror is much more grieuous.

2 The second thing which *Iob* endured in the night as well as by day, it was anguish of mind and trouble of conscience: *For his calamitie was heavier then the sand of the sea, the arrowes of God Almighty were within him, the poison thereof drunke up his spirit, yea the terrors of God set themselves in array against him, Iob 6.2.3.* And this was matter of sore labour; for as *Salomon* saith, *A man will beare his infirmitie; but a wounded spirit, who can beare it?* Prou. 18.14.

3. The third thing which *Iob* endured in the night, was extremitie of paine in the bodie, expressed by verie grievous and dolefull fits; for when he lay downe, he said, *When shall I arise, and the night be gone? and he was full,* or as it is in the originall, *he had his belly full of tossings to and fro to the dawning of the day.* And there is none which haue had experience of extremitie of sicknesse, but I hope they will easily acknowledge, that extremitie of paine is a sore labour.

Thus much for the clearing of the meaning of the words.

Now before we come to the doctrines and instructions, one maine question may be moued concerning the practise of *Iob* in complaining, whether he did well or ill in it? And to this I answer, that in many things *Iob* sinned in the matter of complaint, as in cursing the day of his birth, *Iob. 3.* and in desiring for anguish to be cut off before his time, *Iob 6. 9.* and chusing to be strangled was likewise a great sinne in him, *Iob 7.15.* But in these words in the text, I take it that *Iob* did not mainly sinne, (howbeit I do not excuse him altogether from infirmitie,) but for his words vsed, they are warrantable; as for his secret affection, we haue nothing to do with it, we leaue

leauē it to God that knowes it.

You will then demand, Is it lawfull for such as are in distresse to complaine?

To this I answer, that all complaint is not sinfull. *Dauid* complained in the sixt Psalm, that *his soule was sore troubled*, and yet he sinned not. *Hezekiah* mourned like a *dove in his sicknesse*, *Esay* 38. 14. and yet for that is not iustly to be reprovēd.

But lawfull complaint in time of extremitie must be ioyned with these limitations.

First it must not be with murmuring or repining against God, but rather with a patient submitting to his blessed will: so that though we do declare our griefe, yet we must be content to endure it, in obedience to God; and we must learne of Christ, to say, *If thou wilt that I shall drinke of this cup, thy will be done.*

Secondly, our complaint must not be to the weakening of our faith: we must so complaine, as that still we hold fast some ground of ioy. For indeed we ought to reioyce euermore; and we should not mourne without hope as the Apostle speaketh.

Thirdly, our complaints must be moderate; for there is but a time to mourne. We ought to find time, as well for the declaring of Gods mercies which we hane receiued, as to expresse our griefes, or else we are greatly vnthankfull.

Thus much for the meaning. Now come we, by Gods permission and assistance, to collect such doctrines & instructions as may make for our edification.

Moneths of vanitie. Where note we, that *Iob* speaking of his life, doth not terme his moneths, moneths of certaintie, as though he had a lease of his life, but

2. Doctr.

moneths of vanitie, as implying that *Mans life is very fraile and subiect to vanish away*. And indeed there is nothing more fraile, and more vncertaine. For this cause the Scripture compareth our liues to things that are very inconstant: as sometimes to grasse, which in the morning flourisheth and groweth, and in the euening is cut downe and withereth, Psal. 90. 5. 6. And sometime to a vapour, which appeareth for a very little time, and afterwards vanisheth away, Iam. 4. 14. Sometime to a weauers shuttle, which quickly passeth from one side of the webbe vnto the other. Sometime to smoke, which is driuen away and disperfed with euery wind or blast, Psalme 102. 3. Sometime to a shadow which declineth, Psal. 102. 11. And sometime to vanity it selfe, as in my text.

Gods Church and people haue taken diligent notice of this frailty from time to time, and therefore haue made account of short life. Hence it is that *Abraham* in his perfect health termeth himselfe dust and ashes, Genes. 18. 27. Hence it is that *Dauid* saith, that his life is alwayes in his hand, Psal. 119. 109. Hence it is that *Paul* saith, *I am readie to be deliuered, and the time of my departure is at hand*, 2. Tim. 4. 6. Hence it is that the Church saith, *We haue here no abiding citie*. Heb. 13. 14. And hence it is that so many faithfull Christians do so ordinarily remember their mortalitie and their graue when they lie downe in their beds.

1. Reason.

And indeed verie experience doth teach vs that mans life is fraile. For do we not see yong men die as well as old? Do we not see strong men die as well as weake? Do we not see wise men die as well as foolish? Yea do we not see Physitians die as well as patients?

Yea

Yea there is none, rich or poore, high or low, noble or meane, which can promise himselfe to liue for the space of one poore houre.

Againe, our liues must needs be fraile and vncertaine, in respect of the manifold dangers whereunto they are continually subiect. For first, they are subiect to infinite diseases, as to the pestilence, to the burning feuer, to consumptions, to the gout, to the stone, to the dropsie, to the bloudie issue, and to innumerable other. Secondly, they are subiect to the stroke of Angels, to the layings in waite of enemies, yea to Gods immediate stroke.

2. Reason.

Thirdly, they are subiect to many sodaine accidents. If they trauell by land, they are subiect to be taken by theeuers and robbers, and to be left for dead. If they ride, they are subiect to fall from their horses, and to breake their neckes. If they trauell on foote, they are subiect to take immoderate heate. If they eate, they are subiect to take surfer, though they eate neuer so little. If they fast, they are subiect to grow into weaknesse. If they sit in their houses, diseases will grow vpon them by much sitting. If they walke abroad, a thousand dangers both ouer their heads and vnder their feete, and before them, and behind them, and at their right hand and at their left, do attend and wait vpon them, and therefore how fraile is the life of man?

Yea but some possibly will obiekt and say, Do we not see some men and women to liue long? Do not some in our age attaine seuentie yeares, some eightie yeares, some ninetie yeares, some an hundreth? and may not I hope to liue as long as they?

Obiect.

I do not denie, but God is able to continue thee long vpon

Answer.

vpou the earth, though thy life be neuer so fraile. But it is not the safest course, my Christian brother, to make account of, or to expect long life. For if they which are strong, liue vntill seuentie or eightie yeares, yet we find by experience, that there be a great many which neuer see fortie, some which neuer see thirtie, some which neuer see twentie, some which neuer see ten.

2. Obiect.

Yea but some, it may be, will further obiekt and say, I am strong and lusty, I am yong, or in my best yeares, I find no decay in my body; and therefore what reason haue I to looke for death?

2. Ans.

Alas poore soule, whosoever thou art, thou art too prone to deceiue thy selfe. Hast thou neuer read, that *Man in his best estate*, that is, in his best yeares, in his best strength, in the verie floure of his age, *is altogether vanitie*? Reade Psalme 39. 5. and it will teach thee. Hast thou neuer read what *Iob* saith in his 21. Chapter and 23. verse, where he testifieth, that *One dieth in his full strength, his breasts being full of milke, and his bones being moistened with marrow*? Reade and consider, and be not incredulous, but beleeuing.

1. Use.

Now hauing proued the truth of this point, to wit, that the life of man is very fraile and vncertaine; and hauing answered the Obiections which might be made against the same: it remaineth now to make application of that which hath bene deliuered. And a threefold vse we may make of this our frailtie; to wit, an vse of Reproofe, an vse of Instruction, and an vse of Comfort. An vse of reproofe. And it may reprooue diuers. First, such as make a couenant with death, and put the euill day farre from them; which think in their hearts, that though a scourge come and passe through the whole land, yet it shall not come

Come neare them. Alas poore soule, what priuiledge hast thou to escape more then any other? art thou any iote the more safe, because of thy securitie? No verily. *For when thou shalt say, Peace and safetie, then shall there come vpon thee sodaine destruction.* As Paul saith, 1. Thess. 5.

Secondly, this may serue to reprocue such as immoderately do seeke after wealth, being as vnlatiable in seeking riches, as if they and their children were not mortall, but immortall; as if indeed they were to liue here alwayes, and were to make prouision for an earthly eternitie. O foolish and filthy couetousnesse! when wilt thou say, It is enough? O vaine man, thou prouidest with the danger of thy soule for many yeares, when it may be this night thy soule shall be taken from thee, and then whose shall these riches be which thou hast vniustly gathered?

Thirdly, it may make for the iust reproofe of them which labour to perswade others that they shall liue long. These are like vnto them which promise others libertie, and are themselues the bondslaues of corruption. And in this many Physitians are too blame, which wil make such large promises to their patients, as though it were in them to recouer health at their pleasure, when as in the meane time the poore patient dieth vnder their hands.

The second vse is an vse of Instruction: for considering that mans life is thus fraile, therefore hence we should learne to be humbled in our selues. We must remember we are but dust and ashes, and therefore we must not haue high conceits of our selues: neither must we affect the too much pampering and pranking of the body.

2. Vse.

body. Alas, it may be thou art feeding nicely and curiously to day; it may be thou art now pranking thy selfe in pride and in strange attire, or painting thy face with *Iesabel*; and before to morrow thou maist be dead. O earth, earth, earth, heare the word of the Lord; humble thy selfe before the Lord, in consideration of thy mortalitie. If thou wilt not humble thy selfe, thou hast iust cause to feare that the Lord will humble thee, and bring thee low.

Secondly, the consideration of our frailtie must teach vs, not to deferre or put off our repentance: but whilest it is called to day, to call our selues to a secret examination of our wayes and courses, to humble our selues for them, to renew our couenants with God of our obedience, and to turne from the power of Sathan to God. Thou thinkest thou mayest do this soone enough when thou art old: but how dost thou know, whether thou shalt liue to be old, or no? Or suppose thou liue to be old, how dost thou know that God will giue thee repentance at the last, when thou hast hardened thine heart against him by thy sins? Therefore, whilest it is called to day, either now turne or neuer, either now repent or perish. Either seeke the Lord in time whilest he may be found, or else neuer seeke him.

Thirdly, the consideration of our frailtie must teach vs, first to seeke Gods kingdome and righteousness, and to lay vp for our selues a good foundation against the time to come. We must labour to be rich in faith, that when death comes vpon vs, we may not slavishly feare it, but rather chearefully embrace it as a most welcome messenger. It is lamentable to see what paines men take to go to hell, how they labour for the obtaining of their
lusts

lusts and vnſatiabſe deſires, and in the meane time remaine altogether voide of care how they might attaine heauen. O awake, awake, remember our abode here, it is but for a ſhort time; but that eſtate which is to come, whether it be for happineſſe or woe, it is eternall, and without end. Therefore ſtrive and take paines to enter in at the ſtraite gate. We finde by experience, things of value in the world, to wit, riches and honours, and high places, they are not attained without great meanes uſed: and ſhall we thinke that ſauing grace, and Gods kingdome will be obtained without great ſtriving? Let no man or woman deceiue themſelues: for if the righteous which labour hard in the uſe of meanes, as in hearing, in reading, meditating, in the uſe of the Sacrament, in conference, in keeping faith and a good conſcience, in prayer, and ſuch like: if ſuch, I ſay, ſhall ſcarcely be ſaued, notwithstanding all their care and ſtriving; then what ſhall become of ſuch as ſtrive not at all; or if they do ſtrive, it is very coldly and negligently? Surely ſuch, vnleſſe they mend their pace, they can neuer reach their iournies end, which is the glorious kingdome of heauen. They will be found like trauellers dead in the way before they halfe reach home.

The third and laſt uſe is for comfort and conſolation. For conſidering that mans life is ſo fraile; therefore firſt it may be a comfort to ſuch as endure exile, or baniſhment, or imprisonment, or hard uſage, or pover- tie, or ſickneſſe, or the like, they may remember, that their afflictions here cannot be long, becauſe their liues are but ſhort. *Peace ſhall come, and they ſhall reſt in their beds, Eſay 57.2. and Bleſſed are they which die in the Lord, yea ſaith the Spirit, they reſt from their labours, Reu. 14. 13.*

3. Vſe.

C

Second.

Secondly, the consideration of shortnesse of life, may be matter of consolation and comfort vnto such as beleue; for now their saluation is nearer then when they began to beleue. What knowest thou, but that there is but a step betweene thee and heauen? Thou art here this yeare, thou maiest be in heauen before the next; thou art here this moneth, thou maiest be with Christ before the next. Yea thou art here to day, thou maiest be in blisse before to morrow. O thrise happie estate! How would men admire the happinesse of such a begger as were in possibility euery houre to be aduanced to a kingdome? And how much more admirable is the estate of euery true Christian, who stands in continuall possibilitie to be aduanced to such an estate, as *neither eye hath seene, nor eare hath heard, neither can it sufficiently enter into the heart of man to conceiue?* 1. Cor. 2.9.

Thirdly, the consideration of our shortnesse of life may comfort all such faithfull Christians as do desire to be freed from sinne. Though Sathan and the world, and their own corruptions, do disquiet them for a time, yet they shall not alwayes disquiet them. Death will come and that quickly, and then thou shalt sinne no more, neither shalt thou be tempted to sinne any more, but thou shalt be like vnto an elect Angell, yea like vnto Iesus Christ in perfect holinesse and righteousness. Which estate Gods children more affect then they affect the verie happinesse or ioyes of heauen. And thus much for the first doctrine.

2. Doctr.

Moneths of vanitie: Hence obserue we in the next place, *That afflictions sanctified are an especiall meanes to bring a man or woman to a cleare sight of the vanitie of earthly*

earthly things. *Iob* being greatly afflicted, and having his affliction sanctified vnto him, was enabled out of the bottome of his affliction to see that his moneths were but vanitie. And the like may be said of *David*, who being sicke and weake, obtained withall an holy contempt even of his very kingdome, and was content that *Salomon* should be crowned King even in his life time. 1. King. 1. 33. The like we reade of *Barzillai* in 2. Sam. 19. 33 34. who when *David* offered him great honour and preferment in his Court, he considering with himselfe that he was now growne very old, refused the kings offer. And thus many Christians which in time of health did too much affect riches and honours, and finenesse in apparell, afterwards in time of sicknesse come to see the vanitie of all these. To this purpose *Salomon* speaketh wel in Eccles. 12. 4. that in old age, which is a laborious affliction of it selfe, *the daughters of singing shall be abased*: as implying, that though in health and youth, men or women stand too much affectionated to the vanitie of earthly delights, yet in affliction and old age they shall attaine the sight of the vanitie of these things. So that afflictions are like vnto the clay where-with the blind mans eyes were annointed in the Gospell, and whereby he came to attaine his sight, which before he wanted. Yea afflictions are like chrystall spectacles, whereby Christians are helped much in the discerning and discovering of earthly vanity.

And there be two reasons for the evidencing or clearing of the truth of this point, to wit, *That afflictions sanctified are speciall helpes to bring to sight the vanity of earthly things.* As first, because men and women in afflictions finde by experience the helplesnesse of earthly things,

things, they find that they may lie in paine and miserie, yea that they may die, and be turned to dust, for any thing which their riches or honours can helpe them: and therefore they may easily conclude, How vaine, O Lord, do I now finde these things, vpon the which formerly (foole that I was) I haue so doted, and set my mind? Behold now I see and say with the Preacher, as I find also by euident experience, *Vanity of vanities, vanity of vanities, all is vanity*, Eccles. 1. 2.

2. Reason.

Secondly, in sanctified afflictions men and women come to the sight of the excellencie of true sauing grace: now they can value one dramme of faith aboue many talents of gold; now they had rather haue oyle in their vessels, then treasure in their coffers. And the more that any one is brought to the sight of the true worth of grace, the more they are brought withall to the sight of earthly vanitie. Do I see the price of heauen? Then I see the basenesse of the earth. Do I see the excellency of the knowledge of Christ my Lord? Then I see all other things to be drosse, and count them to be dung.

Obiect.

Yea but some, it may be, will be too busie to obiect, that afflictions are more like to drive vs from God then to bring vs vnto him, and that afflictions are death helps of themselues, and cannot profite.

Ans.

Vnto whom I answer, that afflictions separated from the working of Gods Spirit are indeede of no value; which is the reason that though Turkes and Infidels haue afflictions as well as Christians, yet they are no whit bettered by their afflictions, because indeed their afflictions are not sanctified vnto them. And the like we may be bold to say of the written word of God. For

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the word it selfe separated from the Spirit cannot worke. So that we put not this vertue of bringing to the sight of earthly vanitie, in the very afflictions themselves, no more then we ascribe the recovery of the blind mans sight vnto the clay wherewith his eyes were annointed. But this we affirme, that afflictions sanctified, that is, afflictions ioyned with the worke of Gods Spirit, are excellent meanes to bring to the sight of earthly vanitie. Yea had it not bene for afflictions sanctified, there be many now in heauen which had neuer come there. And had it not bene for afflictions, there be many prodigals in the world, which had not knowne (as they do know) what had belonged to the turning from the power of Satan to God. And therefore as I desire that there may not too much be ascribed to afflictions: so I would forewarne men to take heede how they make too slight account of them, considering to what excellent purposes God hath sanctified and appointed them; and considering withall the confessions of many sound and experienced Christians, which do ingenuously acknowledge that such and such afflictions were especiall meanes to bring them to God.

But may not afflictions lawfully be desired and prayed for, considering that they may be meanes; if they be sanctified, of much good vnto vs?

To this I answer, that as we are not to condition with God that he would neuer touch vs with any affliction, but we must referre our selues vnto his will; so we are not to hasten afflictions vpon our selues: and the rather because we know not what ability we haue to beare afflictions, or what grace we shall haue to make the right vse of them. We may indeed pray that if afflictions be

vpon vs they may be sanctified vnto vs, and it is an holy and necessarie prayer: but to pray that God would scourge vs, it is a presumptuous request, and doth saue too much of ouerweening our owne strength. And if any for their presumptuous practise shall alledge the example of *Dauid* in Psalme 6.1. that he prayed, not to be corrected in Gods wrath, whereby he seemeth to be content that God should scourge him, so that it were not in his furie: to this I answer, that such know not of what spirit they are which thus reason. For art thou able to make as good vse of afflictions as *Dauid* was? I trow not. Secondly, *Dauid* doth not absolutely pray for afflictions, but taking it as granted, that God would afflict him, he prayeth that God would not afflict him in his wrath and fury. Therefore we conclude, that though much good be wrought by afflictions, yet that afflictions are not to be prayed for, or to be hastened.

1. Vse,

But to come to the vse and application of this point? Is it so that afflictions sanctified are an especiall meanes to bring vs to the sight of the vanities of earthly things? Then this should teach vs in the first place, to take notice of, and to admire the excellent power of God, who is able out of darknesse to bring light. For what is more vnlikely, in the iudgement of flesh and bloud, to do good, then afflictions are? For by reason, when a man is sicke, he is more fit to see the excellency of health then the vanity of it; and when he is poore, to see the happiness of riches, then to see their impotency. And therefore great and admirable is the worke of our good God in all things, and particularly in the sanctification of afflictions. We may iustly say with the Apostle, Rom. 11. 33. *Of the depth of the riches both of the wisdom and know-*

knowledge of God: how vnsearchable are his iudgements,
and his wayes past finding out!

Secondly, this consideration of the vsfulness of afflictions must be an especiall meanes to perswade vs to patience vnder the crosse, and to a willing submitting of our selues vnder the mighty hand of God. He is a wise and prudent Physitian, he knoweth indeed what Physicke is best for vs. We haue a great God to deale with when we are vnder afflictions, and if we submit vnto him, he will raise vs vp. But if we walke stubbornly against him, he will walke stubbornly against vs. Gods wrath is like to the thunder and lightnings, which commonly hurt not soft and yeelding bodies, because they do not resist, but they exercise their force vpon stout oakes and iron locks and barres, &c. So God deales gently with such as submit themselues, but if any resist, he will surely crush them and make them tame. They shall be sure to gaine nothing by obstinacy against God, but increase of their miseries. Yea God will walke obstinately against his very elect if they resist his proceedings, as we see in the example of *Jonas*: how did God persecute *Jonas* with winde and tempests, yea how did he trosse him into the seas, and plunged him into the hell of the whales belly, and neuer left him vntill he had brought him to submit to go to Nineue? And therefore make a vertue of necessitie, that which thou must suffer of necessitie, suffer it with patience and willingly. It may be the Lord aimeth at greater good towards thee in thine affliction then thou art aware of. And therefore as thou art content to receiue many a bitter potion at the hand of a Physitian in hope of health, so be content to drinke of the cup which God had tempered, in hope
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2. Use.

that it shall worke for thy good.

3. Use.

In the third place we must duly examine our selues if at any time we haue bene afflicted; whether our afflictions haue wrought thus with vs or no: viz. whether they haue brought vs to the sight of the vanity of earthly things. If they haue, we may be perswaded that they are sanctified vnto vs: and we haue great cause to be thankfull to God.

But if we haue bene scourged, and yet are neuer the better, we haue iust cause to be humbled, and to feare that our afflictions were neuer sanctified vnto vs. *The Lord hath smitten vs, but we haue not grieved, he hath consumed vs, but we haue refused to receiue correction; we haue made our faces harder then the rocke, we haue refused to returne: as the Lord complaineth against the disobedient Iewes, Iere. 5. 3.* And thus much for the second Doctrin; to wit, *That afflictions sanctified, are speciall helpes to bring vs to the sight of the vanitie of earthly things.*

2. Doctr.

Painefull nights: Or as it is in the originall, nights of labour. Whence obserue we, *That it may befall the deare children of God, to be visited with painefull and tedious visitations.* They may be sicke and grievously pained, and that not for a night, or for a day, but for nights, that is, for many nights together. The truth of this we see, first here in *Iob*: *Nights of labour, or painefull nights haue bene appointed vnto me: for thus he complaineth.*

And that Gods children may be visited with grievous paine, and with laborious sicknesse, it is further manifest by examples; as first by the example of *David*, a man after Gods owne heart. For, how doth he com-
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plaine in the sixt Psalme? That his bones were vexed, that he was weary of his groning, that his eye was consumed with griefe: and in Psalme 39.10. That he was consumed by the blow of Gods hand: but especially in Psalme 38. Where he saith, That the arrowes of God did sticke fast in him, and his hand pressed him sore. That there was no soundnesse in his flesh, because of Gods anger: and that there was no rest in his bones, because of his sinne. That his wounds did stinke, and were corrupt; that he was troubled and bowed downe greatly. That he went mourning all the day. That his loynes were filled with a lothsome disease. That he was feeble and sore broken: that he roared for the verie disquietnesse of his heart, &c. And the like we see in the Church, *Lamen. I. II. 12.* where she saith, *Behold and see, if there be any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce anger: from aboue hath he sent fire into my bones, and it preuaileth against them.* Yea, what paines did Christ himselfe endure in the Garden, when he sweat water and bloud? and what torment vpon the Crosse, when he cried, *My God, my God, why hast thou forsaken me?* I suppose, that at that time the paines of hell came about him, as it is said in Psal. 18.5. I suppose that then Christ descended into hell, when he felt the verie fire of Gods wrath in his soule for our sinnes, when the Lord withdrew the light of his countenance, and left him to the intollerable sense and feeling of his indignation. Now if *Dauid*, a man so deare to God: if the Church, bought with so deare a price: yea, if Christ Iesus the Sonne of God, were left to this extremitie of paines: then it followeth vndeniably, That Gods owne deare Saints and
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children may be visited with very grieuous paine and sicknesse, with painfull nights, yea with nights of paine.

And for the prooffe of the second clause of the Doctrine, to wit, that Gods children may be visited with long and tedious sicknesses, as well as with extremitie of paine: consider we first the example of *Aeneas*, who kept his bed, and was sicke of the palsey for the space of eight yeares, Acts 9. 33. Secondly, the example of the poore man, Iohn 5. 5. who had an infirmitie for the space of eight and thirtie yeares, lying at the Poole of Bethesda. Thirdly, the example of the faithfull woman, Luke 8. 43. who had an infirmitie twelue yeares together, and had spent all her substance vpon Physitians, and could not be healed of any. Yea, as Saint *Marke* is bold to say, She was neuer the better for her tampering so much with phy sicke, but rather much the worse, Mark. 5. 26. I might be large in the prooffe of this point, but I will abstaine. Come we to the reasons.

And there be many causes wherefore God doth thus heauily and tediously afflict his seruants.

1. Reason.

First, that hereby he might correct some remainder of dangerous corruption lurking in them; according to that in Esay 27. 9. *By this shall the iniquitie of Iacob be purged; and this is all the fruite, to take away his sinne.* Some of Gods children are subiect to spirituall pride, some to rash anger, some to worldly mindednesse, some to infidelitie, some to neglect of the best things, some to discontentednesse with their estate. And the Lord he layeth an heauie chaine vpon their loynes, to correct and mortifie their corruptions in them. And herein God dealeth like a skilfull Goldsmith; he casteth his children into fierie afflictions; not because he meanes vtterly to cast

cast them away ; but because he meaneth to take them out more pure , and purged from their drosse of sinne: yea he fineth them seuenfold, that yet they may be more pure.

Secondly, God doth heauily afflict his people, of purpose to weane them from the vaine delights and pleasures of the world. And in this the Lord deales like a nurse; he annointeth the teates of the world with bitterness, to the end that his children sucking them might desire them no more. How came *Jacob* to distaste and to forsake *Labans* family, but by the affliction which he found by the change of *Labans* countenance? Gen. 31. How came the Prodigall sonne to be weaned from the citizens seruice, Luke 15. but by the affliction of hunger and want which he found in it? And lastly, how come many of the deare children of God to be so farre mortified to the world, as that they *desire to be dissolued, and to be with Christ*, but by the bitterness of afflictions?

2. Reason.

Thirdly, God doth thus scourge his Church, and afflict his children, for the triall of his graces in them; according to that in 1. Pet. 4. 12. *Brethren, thinke it not strange concerning the fierie triall, which is come vpon you to trie you, &c.*

3. Reason.

God afflicts his Church, partly for the triall of their patience, to see whether they will submit themselves vnto him, as well in suffering as in doing his will: partly for the triall of faith, to see if they will beleeeue against sense and feeling, and whether they will say with *Iob*, *Though the Lord kill me, yet will I trust in him*, Iob 13. 15. Yea the Lord afflicts for the triall of wisdom, to see if his children will endeavour to make good vse of their

afflictions and of their crosses. Thus God I say afflicts for triall.

4. Reason.

In the fourth and last place, God sorely afflicteth his Church in this world, that he might the highlier aduance it in glorie in the world to come. For howsoeuer *The afflictions of this present time are not worthy to be compared to the glorie that shall be reuealed, (as the Apostle speakes, Rom. 8. 18.) yet our light affliction which is but for a moment, worketh for vs a farre more excellent and eternall weight of glorie. 2. Cor. 4. 17.*

Thus the holy Martyrs, as they suffered most, so no doubt they are glorified most. And thus many deare Saints of God, which haue endured a verie hell of torment here, no doubt but they receiue a more excellent heauen of comfort hereafter: as they haue bene partakers of the suffering, so are they of the consolation.

1. Use.

But to come to the vse and application: Is it so, that God doth sorely afflict his deare children? Then this should teach vs in the first place, not to iudge or censure those which suffer, as though they were greater sinners then others. You know what Christ himselfe saith in Luke 13. 2. *Suppose ye, that those Galileans were greater sinners then all other Galileans, because they suffered such things? I tell you nay, &c.* And it was the sinne of Iobs friends to iudge Iob an hypocrite, or a notorious offender, because the hand of God was so heauie vpon him. Let vs therefore learne on the contrarie with Gods Church, Iam. 5. 11. *To esteeme them happie which suffer.* Let vs hope, that afflictions layed vpon our brethren or sisters, are signes of Gods loue towards them, and not of his hatred. *For whomsoeuer the Lord loues, he chasteneth, and scourgeth euery sonne whom he receineth: as we reade*

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Hebrews 12. 6. 7. And therefore leud and vncharitable is the practise of all such which take vpon them to iudge and to censure many a sound Christian, by their very afflictions, to be hypocrites, to be dissemblers, to be some way notoriously wicked: For else, say they, God would neuer thus haue punished them. O most vniust and rash censure! Doth not God scourge euery sonne whom he receiueth? and shall we not through many tribulations enter into the kingdome of God? Therefore let God be true, and euery rash iudger shall be proued a lyer.

Secondly, are Gods owne deare children subiect to grievous and tedious afflictions? Therefore this may be iust matter of terror to the wicked and vngodly. For *if iudgement begin at the house of God, what shall be the end of such as obey not the Gospell of God?* as the Apostle speaketh, 1. Pet. 4. 17. If God correct his owne with strokes, surely he will punish the wicked with scorpions. If he afflict *Lazarus* here with pouertie and sicknesse, surely he will punish *Dives* hereafter with hell fire.

2. Use.

Yea, if God spared not his Angels which sinned, but cast them downe into hell, & deliuered them into darknesse, to be reserued to iudgement; then how shall the wicked thinke that the Lord will spare them, going on in their sinfull courses? Oh therefore let all the sharpe corrections layed vpon Gods children in this life, be so many warning peales to the vngodly speedily to repent, and to turne to God in time, lest worse punishments seise vpon them then euer seised vpon the elect.

Thirdly, the consideration of this truth, to wit, that Gods children are subiect to so great afflictions; it must teach euery one of vs, to be prepared to endure great trials. We must be prepared to endure losse of our dearest

3. Use.

rest friends, losse of good name, losse of our whole estate, losse of libertie, losse of health, extremity of paines in the body, and that for a long time together: yea we must be prepared for the fierie triall; for what do we know, what God hath in store for vs? Lastly, we must be prepared to endure troubles of mind and vexations of conscience; we must be content to be brought to heauen by hell-gates. Brethren, we must not thinke it strange if these things befall vnto vs: the like haue befallen vnto Gods owne sonn es and daughters, that are in the world, or haue bene. Let vs learne to get strength now in the time of our peace; we may haue more vse of it hereafter then it may be we are aware of.

4. Use.

Fourthly, considering that Gods elect are subiect to so great afflictions, let vs which enioy freedome from these tormenting miseries, be the more thankfull to God for our freedome. We might liue in sicknesse, in paine, in pouertie, in persecution, in distresse of minde, and yet remaine the true children of God. Therefore what cause of thankfulness haue we, with whom the Lord deales more mildly, and yet giues vs the same hope of glorie, which he hath giuen vnto others which suffer great trials? God deales with vs as he dealt with *Henoch*; he takes vs away, and we hardly see or feele death: whereas many others are carried as it were in a fierie chariot to the kingdome of heauen. Consider this all ye which sit vnder your owne vine and vnder your owne figtree, and be thankfull.

5. Use.

Fifthly, considering that Gods children are subiect to so great afflictions; therefore this must teach vs to haue a fellowfeeling of the miseries of others. We must not make small reckning of their paines, as though they
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ailed nothing; but we must compassionate them, and vse all meanes we can to comfort them, and to support them, as we our selues desire to be comforted and supported if we were in their estate. Be it therefore farre from vs to adde affliction to affliction, or to increase the sorrowes of such whom God hath wounded: But let vs rather thinke with *Iob*, that he which is in affliction ought to be comforted of his friends. It is a cruell practise to lay on more weight vpon a poore beast, when he is ready to sinke vnder that burthen which is vpon him already. So, much more is it a tyrannous fact to adde to the sorrowes of them which are already heauie laden.

And thus much may suffice to haue spoken concerning the third doctrine, to wit, that Gods deare children are subiect to painfull and tedious sicknesses.

Many painfull nights haue bene appointed vnto me. Where obserue, that *Iob* doth not say, It was my hard fortune to see much miserie, or by euill lucke and hard chance I came to this affliction; but *many painfull nights haue bene appointed vnto me*: wherein is intimated vnto vs this truth, namely, that *There is no affliction befalleth the children of God, be it neuer so sharpe or tedious, but it befalleth by the determinate counsell and purpose of God.* This is manifest out of diuerse texts of holy Scripture, as out of *Esay 45.7. I forme the light, and create darkness: I make peace, and create euill: I the Lord do all these things.* And out of *Amos 3.6. Shall a trumpet be blowne in a citie, and the people not be afraid? shall there be euill in a citie, and the Lord hath not done it?* But yet this point is more especially proued by that in *Acts 4.27.* where it is said, *Herod, and Pontius Pilate, and the Gentiles, and the*

4. Doctr.

the people of Israel, were gathered together, to do vnto Christ that which Gods hand and counsell had determined before to be done. Yea indeed, all things both great and small are gouerned and guided by the prouidence of God: there is not a sparrow which falleth vnto the ground, nor an haire which falleth from our head, without our Father, as Christ himselfe saith in Matth. 10. 29. And this truth the Saints haue acknowledged from time to time. If Shemei curse David and raile vpon him, David will acknowledge, that the Lord bids him curse, 2. Sam. 16. 17. If the Sabeans take away Iobs oxen or his asses, and the Chaldeans depriue him of his camels; if a fire from heauen take away his sheepe, and the winds stirred vp by Satan destroy his children, yet he will acknowledge, that the Lord hath giuen, and the Lord hath taken away, Iob 1. 21.

Obiect.

Yea but this might seeme to be an hard saying, that God should be the author of all afflictions. For suppose that a man be robbed of all that he hath, is God the cause of the robbery? or suppose a man be wrongfully slandered, is God the cause of the slander? This might seeme to make God the author of sinne.

Answ.

Nothing lesse. For howsoeuer God is the author of the action, yet he is not the author of the euill of the action: he tempteth no man to steale, he infuseth malice into no mans heart, to moue him to curse or slander. But the euill of the action is partly of the diuell, and partly of man himselfe. Therefore let no man when he is tempted, say, that he is tempted of God, for God cannot be tempted with euill, neither tempteth he any man: but euerie man is tempted, when he is drawne away by his owne lust, and is enticed, Iam. 1. 13. 14.

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But it may be obiected further, Do not many crosses fall out by meere ill lucke? Doth not a mans experience tell him of many ill chances which haue befallen him? Doth not a man sometimes breake his necke, falling from his horse? Doth not a child vpon a sudden fall into a pit, and is drowned? Doth not an axe head flie from the helue, when no such thing was intended, and slayes a man? And what is this but hard lucke or bad fortune?

2. Obiect.

These indeed may seeme to be meere casualties vnto vs, in respect of the suddenesse of them, and because we see not alwayes the causes of them. But with God these things are certaine, and proceed from his decree: according to that in Prou. 16. 35. *The lot is cast into the lap, but the disposing thereof is from the Lord.*

Answ.

Therefore we must not be like the very heathen, ascribing that vnto chance or fortune, which we should by right ascribe to the prouidence of God.

But to come to the vse and application. Is it so, that all afflictions come by the prouidence of God? Then this must teach vs in the first place, not to murmur, but let vs say with *Dauid*, in Psal. 39. 9. *I was dumbe, and opened not my mouth, because thou diddest it.* If we consider, we haue no cause indeed to murmur against God. For first, he layeth not vpon any of vs the thousandth part of that which we do deserue. And secondly, he causeth those afflictions which he doth lay vpon vs, to worke for our good: so that we haue more cause to giue him thanks, then in any sort to murmur against him.

1. Vse.

Secondly, considering that all our afflictions are from God; therefore it must teach vs to feare God aboue all. Let vs not feare the diuell, nor tyrants, nor our professed enemies. For none of these can hurt vs with-

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out God. But let vs feare that great God, who when he hath afflicted vs here, is able to cast both soule and bodie into hell fire, Luke 12.5. It is a miserable thing, that we can feare a great man because he is able to hurt vs, and that we cannot much more feare God which is able to damne vs. This bewrayes a great deale of infidelity in vs: this shewes that we do not beleue the certaintie of Gods threatnings. We consider God onely according to his mercy, and so make an idoll of him: but we feare him not for his iustice. We pretend that we loue God; but where is that awfull respect which we owe vnto him?

3. Use.

Thirdly, is it so, that all afflictions are from God? Therefore this must teach vs, that whensoever God doth afflict vs in any kinde whatsoeuer, either in our good names, or in our goods, or in our friends, by taking them away, or in our bodies, or such like: it must teach vs I say, to trie our selues and to fanne our selues, what the Lord hath against vs, or for what cause he doth afflict vs. Thus did *Moses*, Psal. 90. 7. 8. *We are consumed by thine anger, and by thy wrath are we troubled: thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.* And it is a blessed vse of afflictions, to make them as our looking glasse, wherein we discern and discouer some things amisse in our selues. Let vs therefore which taste afflictions, finde out our secret or open sinnes, and then let vs acknowledge them to God, and humble our soules for them; let vs renew our couenants with new obedience. Yet let vs iustifie God in all his proceedings against vs; and let vs say, Lord, it is thy great mercie that thou layest no greater punishment vpon me, yea it is thy mercie that I am not consumed

sumed and brought to nothing. Let vs say with *Daniel*, *To vs belongeth nothing but shame and confusion*; yea let vs say as the truth is, that hell fire and the second death is due vnto vs. By this humiliation ioyned with resolution of newnesse of life for time to come, we shall obtaine mercie and forgiuenesse of sinnes past, Prou. 28. 13. Secondly, we shall turne away Gods wrath and iudgements from vs for time to come, as *Nineue* did: and without this repentance, there is no possible escape from Gods vengeance, but his hand will be stretched out against vs: he will breake vs with one breaking after another, vntill we be content to breake off our sinnes. If we will make no end of sinning, let vs neuer thinke that God will make an end of punishing.

Fourthly, is it so, that God is the author of all afflictions? Therefore this must teach vs to flie vnto God for helpe in time of distresse. We must say with the Church in Hos. 6. 1. *The Lord hath torne, and he will heale; he hath smitten, and he will bind vs vp.* We must not seeke to witches or wizzards for helpe, neither must we trust in our Physitians, as *Asa* did, in 2. Chron. 16. 12; but we must seeke to the living God. I speake not this, to the end we should neglect the meanes, but that we should not too much dote vpon the meanes, as it is the sinne of too many. And I speake it furthermore to this end and purpose, that we might be stirred vp the more feruently to seeke to God by prayer and humiliation in the time of our trouble. For it is too manifest how earnest we are in seeking after the meanes, while in the meane time we neglect to seeke vnto God by prayer for his helpe. We are like vnto *Rachel* which crieth (though otherwise a good woman) and saith vnto *Jacob*, *Giue me children or*

4. Vse.

else I die: not remembring that it was in God onely to giue children. And so we cry with feruency, Giue me this helpe or else I die, whereas it is the Lord only which is able to giue helpe.

5. Use.

Fiftly and lastly, Do all afflictions come by the prouidence of God? Then this may be matter of comfort and consolation vnto all Gods afflicted people: for certainly God will lay no other affliction vpon his Saints, but that which is for their good. God is our tender Father, and can we thinke that a tender father will giue any thing to his beloued child, but that which is good and wholsome? God is our faithfull Physitian, and shall we thinke that a faithfull Physitian will wittingly giue any thing to his patient, which may do harme and not good? God is our chiefe friend, and shall we thinke that our chiefe friend will seeke our bane? Be it farre from vs so to imagine. Yea be assured of this, thou afflicted in Sion, and tossed with tempests; if God did not know and purpose to do thee good by afflictions, I dare be bold to say, he would neuer afflict thee. And therefore say with Christ, and that with comfort and willing subiection; *The cup which my Father hath giuen me, shall I not drinke it?* Ioh. 18. 11. Yea count it for matter of great ioy, that the Lord doth vouchsafe to correct you for your good: for *when ye are iudged, ye are chastened of the Lord, that ye might not be condemned with the world*; as the Apostle speaketh in 1. Cor. 11. 33. And thus much for the fourth doctrine, to wit, that all afflictions come by the prouidence of God, and by his decree and determinate purpose.

When I lie downe, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro, &c.

Whence

Whence obserue, *That afflictions may be irksome and troublesome to the very children of God.* This is manifest by this example of *Iob*. For it appeareth both by his words and by his gesture, how irksome his sicknesse was vnto him. The like we reade of *David*. For how was he perplexed for the losse of his sonne *Absolon*: crying out in a most lamentable manner, *O my sonne Absolon, my sonne, my sonne Absolon: would to God I had died for thee, ô Absolon my sonne, my sonne.* The like we reade of *Ieremiah* in his fourth chapter, 19. verse, crying out, *My bellie, my bellie, I am pained at the very heart, my heart maketh a noise in me.* The like we see in *Rachel*, *Matth. 2. 18.* For, *In Rama was there a voice heard, lamentation and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they were not.* The like we see in *Hezekiah*, *Esay 38. 14.* for in his sicknesse he chattered like a crane or a swallow; yea he mourned like a doue. The like we reade of the Church in affliction, *Esay 59. 11.* saying, *we roare like Beares, and mourne like doves.* Yea what shall we speake of *Elias*, who was euen weary of his life, by reason of the idolatrie and persecution in the dayes of *Iesabel*? *1. King. 19. 4.* What shall we speake of *Naomie*, who named her selfe *Mara* or bitter, in respect of her bitter afflictions? *Ruth 1. 21.* What should we mention *Jonas*, who was exceedingly vexed and troubled, when he had no iust cause so to be? *Jonas 4. 9.* Yea my beloued, it befell euen to Christ himselfe to be troubled, and to be sensible of his smart. For else why doth he pray againe and againe, that *the bitter cup might passe from him*? Or, why doth he crie, *My God, my God, why hast thou forsaken me?* and the like.

Yea the child of God may be so sensible of his affliction, and his crosse may be so irksome vnto him, as that he may fall thereby into diuers dangerous temptations.

He may come to thinke that God hath forsaken him, as we see in the example of *Dauid*, Psal. 77. 7. 8. *Will the Lord cast off for euer? will he be fauourable no more? Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be gracious? hath he in anger shut vp his tender mercies? &c.*

Secondly, the child of God in afflictions, may possibly be very impatient, and may vtter dangerous speeches, as we see in the forenamed example of *Ionas*: *I do well to be angrie.* Yea, he may come to curse the day of his birth, with *Iob* and *Jeremiah*. Yea, he may come to haue his words swallowed vp that he cannot pray, *Iob* 6. 3.

Thirdly, the very elect may possibly be comfortlesse in their affliction, according to that in *Esay* 54. 11. *O thou afflicted, tossed with tempest, and not comforted!* Yea, they may die mourning, their gray haire may go with mourning to the graue; as *Iacob* speakes of himselfe, Gen. 42. 38.

1. Reason.

And there be great reasons why afflictions are thus irksome to Gods children: as first, because our nature is fraile and weake, *our strength is not the strength of stones, nor our flesh of brasse*: as *Iob* speaketh, *Iob* 6. 12. but we are fleshie bodies, and therefore very sensible of the least paines.

2. Reason.

Secondly, the diuell doth especially tempt vnto impatiencie in the time of our affliction: we haue then of all other times the strongest temptations. When did Satan most tempt *Iob* to curse God, but in the depth of his

his miserie and calamitie? And therefore it is not much to be maruelled at, if we descric naturall frailtie & weaknesse in our brethren and sisters at such a time.

God deliuer his children to much frailtie, that in their weaknesse his power might be seene. For, how admirable is the power of God, in the preseruing of such a man or woman to eternall life! which oftentimes neither know what they do, nor what they say. It is a great worke of God to bring any to heauen, though they pray, though they call for mercie, though they giue evidences of faith and repentance: but to bring such to heauen, which for the present cannot pray, it is a worke rather to be admired then conceiued.

3. Reason.

God also suffers his deare children to die vncomfortably for their cause which stand by, as either for the warning of his Saints standing by, to teach them to take heed of nourishing corruption, lest it trouble them at the last: and to forewarne them also to prepare great strength against the needfull time. Or else the Lord doth it in his iustice, to be a stumbling block to the wicked that stand by: that they may depart and say, Lo these are the Professours, these are the holy people, these are the runners to Sermons; and yet you see what ends they make: God blesse me from their profession, &c. A iust iudgement of God, that forasmuch as the wicked will not receiue any good by Gods people in their life time, either by their good counsell, or good example, that therefore they should receiue hurt and bane by their death.

4. Reason.

But here some may possibly obiect: Doth not Christ himselfe say, that *The Comforter shall remaine for euer with his Elect?* Iohn 14.16. Yea doth he not say further, that

1. Obiect.

that *No man shall take away their ioy?* Iohn 16. 22. Which being true, how can it possibly be, that the child of God having had at any time sound ioy, should die vncomfortably?

Answ.

To this I answer, that indeede it is true, sound ioy shall neuer vtterly be taken away from any elect vessell; but it is not to be denied but the sense and feeling of that ioy may be taken away. Though Christ was alwayes the Sonne of Gods loue, and remained for euer in his fauour, yet he was not alwaies sensible of that loue, which caused him to crie, *My God, my God, why hast thou forsaken me?*

2. Obiect.

If any shall obiekt further, and say; Do we not reade, that the Apostles reioyced, *In that they were thought worthie to suffer rebuke for Christ?* Acts 5. 41. And do we not heare of those holy Martyrs in Hebr. 10. 34. who *suffered with ioy the spoyling of their goods?* Yea, do we not behold with oure eyes, many Christians which depart out of this life with much heavenly ioy? Therefore it may seeme, that the end of Gods children is a ioyfull end.

Answ.

I answer, it is true that many Christians, yea I hope the most of Gods children depart with ioy. But this is not the condition of all. There be some that go weeping to heauen, as well as there be others which go triumphing. There be some that are carried in fiery chariots with *Elias*, and as it were in a whirle-wind: when others are carried in a more mild manner, or as it were in a horselitter.

3. Obiect.

If any shall obiekt yet and say, Do we not reade in Psal. 37. *Marke the vpright man, and behold the iust: the end of that man is peace?* Therefore how is it possible that the

the end of the child of God should be vncomfortable?

It is most true, that the end of Gods children is peace, but this peace is especially obtained in the world to come; for so saith the Prophet: *Peace shall come, and they shall rest in their beds*, Esay 57. 2. Yea what saith our blessed Sauour? *In the world ye shall haue affliction, but be of good comfort, I haue ouercome the world.* Ioh. 16. 33.

Ans.

But to come to the vse and application of this point: Is it so, that afflictions may be thus troublesome and tedious to the very children of God? Then this must teach vs, not rashly to censure all such as in whom we discover much weakenesse and signes of impatiency. For in so doing we might quickly come to condemne the generation of the righteous. Shall we iudge Iob to be an hypocrite if we heare him cursing the day of his birth? God forbid. Therefore *iudge not, that ye be not iudged. For with what iudgement ye iudge, ye shall be iudged; and with what measure ye mete, it shall be measured to you againe*, Matth. 7. 2. In stead of iudging and censuring other, in this case rather learne to iudge thy selfe: thinke thus with thy selfe, when thou seest signes of impatiencie in good people, first, that surely their pangs & paines are exceeding great, for otherwise they would not thus complaine: and secondly suspect thy selfe, that if thou were in their case, and didst endure that which they endure, thou thy selfe wouldst be farre more impatient.

1. Use.

Secondly, is it so, that afflictions may be thus tedious vnto the children of God? Therefore this must teach vs to be thankfull to God, when our brethren and sisters make a comfortable end. How great cause had the friends and kindred of holy Marryrs to praise God,

2. Use.

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when they beheld with their eyes the stedfast faith, the vndaunted courage, the marvellous patience which appeared in those worthy seruants of God. And so when we behold our friends vpon their death-bed, iustifying God, condemning themselves, laying hold of saluation by Christ, giuing good instruction vnto others, and commending their spirits into the hand of their Lord which hath bought them: surely, I say, in this case we haue great and iust cause to glorifie God. And so much the rather are we bound to be thankfull for this, because it is not giuen to all the Saints to haue this comfort at the last: but some vpon their death beds are constrained with Christ Iesus to crie in the sense of their paines, *My God, my God, why hast thou forsaken me?*

3. Use.

Thirdly, is it so, that afflictions may be thus tedious vnto Gods children? Therefore this must teach all Christians to endeouour, and that betimes, to lay the foundation of a comfortable death; and for this end we must obserue these rules.

First, we must take away the sting of death, which is sinne. There is nothing which makes death terrible or troublesome vnto Gods child, but sinne: as for the pangs, many Christians haue comfortably endured them, especially being assured of Gods fauour, and also priue to themselves of a well spent life. But as for such which would not be ruled, but would still retaine a selfewill, their end hath bene commonly vncomfortable. Therefore my deare brother and sister, whosoever thou art, let my counsell be auailable with thee; cast away all thy transgressions whereby thou hast transgressed. Spare not thy bolome sinnes. For I say vnto thee, euery sinne which thou keepest vnmortified, doth threaten
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to make thy death vncomfortable. Wherefore let vs every day be lessening the sorrowes of death by our daily practise of mortification. Hast thou mortified lust, mortifie also couetousnesse: hast thou mortified couetousnesse, mortifie also pride: hast thou mortified pride, mortifie also rash anger: in a word, hast thou mortified some sinne, striue to mortifie all sinne. For assure thy selfe, if thou keepe any one sinne aliue, it will be bitterness in the end.

Secondly, if we desire to make a comfortable end, we must walke faithfully, and labour to glorifie God in our particular calling. How came *Paul* to finish his dayes with comfort, but by this, that he had finished his course? 2. Tim. 4. that is, he had bene carefull to accomplish the worke whereunto he was sent. For it is not sufficient, my welbeloued, that we obserue with diligence the workes of pietie, and that we walke faithfully in our generall calling as we are Christians, but we must also walke faithfully in our particular callings. It is not sufficiēt to seeme to be a good Christian, but we must be good Magistrates, or good maisters, or good husbands, or good wiues, or good seruants, or good children, &c. We must glorifie God in the ranke wherein God hath set vs, if euer we meane to die with sound comfort.

Thirdly, if we desire to make a comfortable end, we must be carefull to thinke of our end betimes. When sickness and death come vnexpected, they are the more vnwelcome, they come as vnbidden guests: but if we haue seriously thought vpon these things before hand, and made them part of our daily meditation, then they are the lesse troublesome, and the more easily borne. Euen as a heauie burden, if it be throwne vpon a mans

shoulders at vnawares, it is ready to breake his backe; but if he be aware of his burden, and fit himselfe to receiue it, it is farre more tollerable: So it is with death and sicknesse: if thou thinke of these things before hand, they will be farre more easie; but if thou put this euill day farre from thee, thou shalt finde by wofull experience, that vnexpected death is the most bitter and terrible. Therefore let thy bed put thee daily in minde of thy graue, and thy sleepe of thy death; let thy putting off thy garments put thee in mind of laying downe this tabernacle of thy body; yea let thy sheetes put thee in mind of thy winding sheete; and the clothes which couer thee in thy bed, put thee in mind of the earth which shall couer thee in thy graue. Thus thou shalt imitate *Iob*, who waited all the daies of his appointed time vntill his changing came, *Iob* 14.14. And thus thou shalt imitate many deare children of God, which are taught of God thus to thinke of their mortalitie. Thus thou shalt be more and more mortified to the world, and thus no doubt thou shalt make thy end comfortable.

Fourthly, if we desire to make a comfortable end, we must endeouour betimes to make our calling & election sure. Thus *Simeon* departed in peace, because his eyes had seene Gods saluation. And indeede how can we expect to die with comfort, while we are vnresolved what shall become of our soules in the world to come? And that we may make our calling and election sure, we must obserue these rules. First, we must be diligent hearers of Gods word; for *Faith comes by hearing*, as the Apostle speaketh. What is the reason that so many waue? Is it not because they are idle, and because they will not take the paines to heare so dilligently, as their case requireth?

quireth? Secondly, that we may make our calling and election sure, we must frequently receiue the Lords Supper. What experienced Christian is there, but he is able to tell you, that the Sacrament by Gods blessing hath a notable confirming and establishing power? And therefore those negligent Ministers are guiltie of the weakenesse of the faith of the people, in that they do not so frequently as they ought, administer the holy Sacrament. Thirdly, if we desire our calling & election to be made sure, then we must pray vnto God, as the Apostles did, that the Lord would increase our faith. For vnlesse Gods Spirit do testifie together with our spirit, we can neuer come to any full assurance. *Paul* may plant, and *Apollos* may water, but it must be God alone which must give the increase of sauing grace. Fourthly, if we would make our calling and election sure, we must meditate often of Gods promises, and we must trie our estate by the markes which are peculiar vnto Gods elect. Fifthly, if we would make our calling and election sure, we must be plentiful in good works. For, whom hath God promised to strengthen vpon the bed of languishing, in Psalme 41.3. but such as consider wisely of the poore? And who are they which lay vp for themselves a good foundation against the time to come, laying hold of eternall life, but such as are rich in good workes? 1. Tim. 6. 19. Thus we see the way to a comfortable departure. God almightie giue euery one of vs grace to take this way, that so by our death we may glorifie God, bring comfort and good example to our brethren, and eternall benefit to our owne soules, and that for the merits of Iesus Christ our Lord, to whom with the blessed Father, and the holy Spirit, three

most glorious persons, & one God be ascribed, as is most due, all honour, praise and glorie, all true feare, reuerence & obedience, from this time forth for euermore, Amen.

The occasion of this Sermon (as you know) was for the celebration of the funerall of that excellent seruant of God, *Mistress Elizabeth Iuxon*, the late faithfull wife of Maister *John Iuxon* Citizen of this famous Citie of *London*. And the reason which moued me to make choice of this Text rather then of any other, was the request of our deare sister deceased, who vpon her death-bed called for her Bible, and turned to this portion of Scripture, and desired me to intreate of it at her buriall. And indeed if I had bene left to mine owne free choise, I thinke I could not haue made a fitter choice of a Text in all the Bible. For the estate of *Iob* described in these words, doth notably answer to the estate of our sister.

For, were the moneths of *Iob*, moneths of vanitie? did they vanish away like smoake? did they passe away quickly like the Weauers shuttle? Euen so it was with the life of this our sister; her daies were but few and euill, her pilgrimage here was but short; for she was not full seuen and twentie yeares old when God tooke her away, as I am informed. As it was with *Henoch*, because he walked with God, therefore the Lord tooke him away in his middle age: euen so it was with this worthy woman; she walked with her God, and therefore he hath now taken her vp vnto himselfe in the midst of her daies.

Secondly, did *Iob* endure a painfull and tedious grieve in his body? Euen so did this our sister; her paines were
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very great, her triall was a fierie triall; yea her sicknesse was not onely dolorous, but likewise it was long and tedious, continuing vpon her with great extremitie for the space of a yeare and vpwards. God did grinde her in the mortar of his fatherly correction like spice, that so she might be made the more fragrant sacrifice vnto himselfe.

Thirdly, was *Iob* brought by his sicknesse to the sight of the vanitie of earthly things? So was this seruant of God; she had attained an holy scorne of the contentments of this life. For when I demanded of her, whether the comelinesse of the roome where she lay, and furniture of her house did not somewhat tempt her to desire still to liue: she answered me, That nothing in the world did moue her to desire life, no not her very children, which were farre more deare vnto her, then any worldly riches whatsoeuer. So that I found she was quite dead to the world in her minde, before she was dead or deprived of life in her bodie. God grant that euerie one of vs may labour for the like grace of sound mortification. For, if we be dead and crucified vnto the world, it is a good signe that we are aliue to God.

Fourthly, was grieve and smart irksome and troublesome vnto *Iob* himselfe? Then it was the great mercie of God, to giue patience vnto this our sister in any measure. And let vs not thinke it strange if she roared and cried with paine at some times; but let vs rather feare, that if we had bene in her case, and had tasted her sorrowes, we had bene like to fall into greater extremitie then euer she fell. It is the propertie of a good child to crie whilest he is a beating, as well as of a bad. But here is the difference; a good child when the smart is gone, will

will kisse the rod, and loue his parents, and be sorie for his fault; whereas a wicked child will murmur against and hate his parents. Now this our worthy sister shewed her selfe to be a good child; for she cried when she felt the smart: but when she had any mitigation, she condemned her impatiencie, and iustified God, kissing his rod, by shewing a verie tender affection of loue to God, whensoever she thought or spoke seriously of him.

Fifthly, were these painfull nights appointed vnto *Iob*, not by fatall necessitie, or by chance and fortune, but by the prouidence of God? Euen so it was with this our sister. For howsoever the first occasion of her sickness might seeme vnto vs to be meerly casuall: yet the truth is, that euen casualties themselves are guided by the diuine prouidence. For (as *Salomon* saith) *The lot is cast into the lap, but the whole disposition thereof is from Iehonah*, Prou. 16. 33. And thus I haue declared vnto you, how fitly this text doth answer vnto this present occasion. Now may it please you further to consider the spirituall estate of this our sister.

And her spirituall estate shall appeare by a strict and serious examination which she tooke of her selfe in the time of her health. It is set downe with her owne hand, and was found by her husband after her departure, amongst the rest of her things which she most esteemed: and for my owne part, I know them to be no fables. For I knew her spirituall estate, by fve yeares experience, living in the house with her. Now I thought good to make them publike, not onely for a due memoriall of this blessed seruant of God; but also for the common good of Gods Church: as being indeed exceedingly
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importuned by good people thereunto. If you desire to reape benefit by the markes, reade them not as a bare report or commendation of the partie deceased; but duly obserue euery marke what it importeth; and next, obserue in what manner it was found in this worthie woman: thirdly, weigh well the places of Scripture which are alledged to proue the Markes to be peculiar to Gods elect: and lastly, examine whether thou findest these signes in thy selfe or no; for this is the way to benefit by them.

The Marks which this our sister found to be wrought in her by Gods holy Spirit, are many: I will reduce them to as few heads as I can, for the helpe of your memorie: I will not adde any thing about the sence of that which she hath written; onely it shall be my endeouour to bring that which she hath written, into distinct order for better capacitie, and to declare vnto you my owne particular knowledge concerning her estate. And the Marks are these following, being noted in the small letters for distinction. And behold, she that is dead, shall yet speake vnto you.

The first Marke.

First, I desired to be exercised in the word day and night: and I finde a willing receiuing of Gods Commandments, they are not grieuous.

And that this precious signe was in this worthy woman, let her practise shew it. To my knowledge, when she was in the Citie, she heard for the most part, nine or ten Sermons euery weeke; whereof foure of them constantly vpon the Sabbath day, besides catechizing. Also,

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the read daily morning and euening some part of the Scripture, from the beginning of the Bible vnto the end thereof. And she did not reade the Scripture as many do, in haste, but with serious consideration, application, and meditation. Moreouer, Gods commandements were not grieuous vnto her, but she obeyed them with chearefulnesse. I neuer made any motion vnto her for any that were in distresse, but as soone as she heard it, she obeyed. Yea, the word was so farre from being grieuous, as that it was *more sweete then the hony and the hony combe*, (as she acknowledged.) Yea she slept euerie night with this meate in her mouth: the word being her last meditations in the night, and her first thoughts in the morning.

And this constant meditation of Gods word, is giuen as an infallible marke of a blessed person in Psal. 1. *In that Law will he meditate day and night.* And if this be a signe in any, then much more in this good Christian. For indeed, vntill it pleased God to conuert her soule (which was about five yeares ago) she walked according to the course of the world, and maruelled (as she her selfe confessed) what people meant to runne dragling to Sermons. But the Lord changed her mind, and then I thinke she ran as fast to Sermons as the rest of her brethren and sisters; I meane as the rest of Gods deare Saints and children.

The second Marke.

The word worketh in me a redresse of my wayes.

And that this signe was in this worthy woman, it was euident vnto me, who was made thoroughly acquainted

quainted, by her voluntary confession, with her estate. She acknowledged vnto me, after her conuersion, how vaine her course had bene in former times. Yea she concealed not from me the greatest sins that euer she committed in all her life time. And therefore I saw with mine eyes, what an admirable redresse of wayes the word and Spirit of God had wrought in her. Now brethren, when the word of God workes a through and effectuall redresse, it is an euident signe of an happie estate & condition. For the word worketh effectually in none but in such as do beleue: as we gather out of the words of the Apostle in 1. Thess. 2. 13.

The third Marke.

I finde a respect to all the commandements of God, desiring to obey in the least commandement as well as in the greatest; I find a willingnesse to obey against profit, pleasure, credit, ease, libertie, and the liking of carnall friends.

And that this signe was in this worthy Christian, it is also euident. She hath desired to obey in the least, and much more in the greatest commandements. She, for her part, made conscience, as well of litle oaths as of great; of deceiuing in a shilling, as well as in a pound; of the lust of the eye, as well as of the act of vncleannesse; of words, as well as of deeds; and of thoughts, as well as of outward practises. This was manifest vnto me by her complaints against her selfe, in such things as a carnall hypocrite would haue esteemed but mores, whereas she esteemed them beames. And that she had a willingnesse to obey against profit, it is likewise euident; for she was an especiall meanes to perswade her husband, not

to encomber himselfe with too much worldly employment, but rather to content himselfe with lesse worldly gaine, and to redeeme time for hearing Gods word, and for other holy occasions. Secondly, she obeyed, against pleasure; for whereas she had wont to seeke her bodily recreation vpon the Sabbath day, in walking vp and downe, in sitting at her gate, in talking of worldly matters, and such like: now she was growne so deuout and pious, as that she made conscience to expell worldly thoughts vpon the Lords day, as appeared by many godly questions, from time to time put forth vnto me by her. Thirdly, she obeyed against credit; for whereas in her carnall estate, her carnall neighbours respected her; afterwards, when they obserued this godly change in her, they ceased to giue her that respect which was due vnto her; yea indeed they enuied, hated, and neglected her. Fourthly, that she obeyed against libertie and ease, it was also manifest; for whereas in her carnall estate she could take libertie to keepe her bed vpon the Sabbath day till eight of the clocke, now in her spiritual estate, she could afford to rise by five a clocke in the morning, and that in the cold winter, and when she was with child, and to go to the Lecture in the citie at six a clocke; and this she did constantly. Fifthly, that she obeyed against the liking of carnall friends, it was also plaine: for they stormed against her for these godly courses, and did not spare to tell her, That if she thus proceeded, she would vtterly vndo her selfe, and overthrow her estate: and yet, against all these pulbackes, she held on her godly course vnto the end.

And know this my deare brethren, that there is no surer euidence of a good estate, then vniuersall obedience.

dience. What was it that confirmed the estate of Zachary and Elizabeth to be a blessed and happie estate, but this, in that *they walked in all the commandements of God, without rebuke?* Luke 1.6.

The fourth signe or Marke.

I finde seruencie and frequencie in prayer, in secret.

Concerning the seruency of this good woman in prayer, and that in secret, I my selfe haue bene an eare witnesse, for I haue heard her pray when she was not aware of me. And for her frequencie, the family are not ignorant how exactly she kept and obserued her religious houres in priuate. There is no hungrie person doth more duly obserue his meale-times, then this faithfull person obserued her times for prayer and reading.

And who will not easily acknowledge, that the true spirit of prayer is a notable signe of a blessed estate? For God doth powre the spirit of prayer vpon none, but vpon such vpon whom also he powreth the spirit of grace, Zach. 12. 10. And what saith blessed Paul? *who-so-ener shall call vpon the name of the Lord, shall be saued,* Rom 10. 13. Yea what saith Christ himselfe? Math. 6. 6. *Pray vnto thy Father in secret, and the Father which seeth in secret, shall reward thee openly.*

The fift Marke.

I finde a strining against the most secret corruptions of nature; I bewaile my transgressions against the inward worship of God, as well as against the outward; I bewaile the hardnesse of mine heart, & mourne because I cannot mourne as I ought.

How exceedingly this holy Christian did bewaile her failings against the inward worship of God, I was not ignorant: for many a time hath she complained vnto me, what distractions she hath found in prayer, and in the hearing of Gods word. Yea she obserued the subtiltie of Satan, how he would thrust other good motions and meditations vpon her vnseasonably, of purpose to hinder her in her present holy businesse: and moreover, mine eares were continually filled with her complaints in respect of hardnesse of heart, and with her mourning because she could not mourne as she ought. And that she had a striuing against the most secret corruptions, it was likewise apparent vnto me, which was made acquainted with her spirituall estate: for it was her godly care still to be instructed how she might cast out and resist euill motions, groning and sighing vnder them, as vnder a most vncomfortable, heauie, and intollerable burden.

Now what greater signe is there of a good and gracious estate, then to be sensible of the combat of the spirit against the flesh? What greater euidence was there that *Paul* was now a regenerate person, then this, to wit, that he found this striuing in his heart, and that he was sensible of the law of his minde resisting the law of sinne which was in his members? Rom. 7.23. What greater signe was there that *Rebecca* was conceiued with child, then when she felt such a struggling within her selfe betweene the children, as she neuer felt before? So what greater euidence that we are conceiued of Christ, then when we feele him sensibly struggling in vs against the old Adam?

The fixt Marke.

I find a dislike of sinne in all, euen in them that are most deare vnto me.

This marke I know to haue bene in this worthy woman: she grieved for sinne in kindred, in familiar acquaintance, in seruants, in children. Yea she grieved for the very appearance of euill, as when she saw that some walked not wisely in the vse of Christian libertie, as in the vse of recreations and such like. And much more did she grieve for the common swearing in the land, for Sabbath-breaking, for whoredome which is so ordinary, and for all such abominations.

Now to grieve for the abominations of the time, is an vndoubted signe of a good and happie estate. For whom doth God set his marke vpon for his owne, Ezec. 9.4. but vpon such as sigh and crie for the abominations of Ierusalem?

The seventh Marke.

I desire to stirre vp mine affection after God, and to auoide what might steale away mine heart from him, delighting in all the wayes whereby mine heart might be inflamed towards him.

This marke was apparently in this our sister by these signes. She feared both the company and doctrine of such Ministers, as she perceived would giue her too much liberty. She was likewise best pleased in the greatest strictnesse, so that it were not curious but commanded of God. She maintained in her selfe a godly iéalo-
fie, lest that riches and worldly contentments should
lessen

lessen her affection to Christ. She was fearfull to lose any part or dram of her first loue. She delighted most in such conference, both at her table, and in companie, which sauoured of religion: it was her grieve to heare some how they would spend their precious time in frothie discourse, preferring trifles and toyes before such speech as might haue ministred grace to the hearers. So that it was euident, that she delighted in such wayes whereby her heart might be inflamed to loue God. Yea I do suppose, that her inner man was come to that degree of loue and zeale, that she desired to heare no other noyse but the noyse of Gods word, nor any other knocking but the knocking of Gods Spirit at the doore of the heart. She found that want of Gods word publicly preached in the time of her long sicknesse, as that she resolued, if God would giue her but so much strength to endure to be carried in a chaire to the Church, she would desirously go.

Now what surer signe is there of a blessed estate, then sincere inflamed loue to God? The Lord promiseth to shew mercy vnto thousands of them which loue him, and keepe his commandements, *Exod. 20.*

The eight Marke.

I find an holy rest and quietnesse of conscience, with spirituall boldnesse, and confidence of trust in God sometimes.

She found that degree of spirituall boldnesse to my knowledge at some times, as that in her perfect health she hath desired to be dissolued, that she might not liue to haue that confidence weakened. She acknowledged vnto me in the midst of many temptations vpon her death-

death-bed, that the Lord had freed her heart from hellish feares, and that she found much peace. Yea not many dayes before her departure out of this life, she made a very excellent acknowledgement of the goodnesse of God vnto her, and how she knew that it should be well with her after this life ended; blessing God withall for the benefit which she had receiued by the Ministerie of the Word, and exhorting her kinred & friends which were about her, that they should be carefull to heare Sermons, and to meditate of them. Yea she did so speake with that euidence of Spirit, as that she drew teares from them which heard her at that time.

Now what more euident mark is there of a true Christian, then a sound faith? what surer testimony then the testimony of Gods owne Spirit bearing witnesse with our spirits that we are the children of God? Rom. 8. 16. Now indeed this our deare sister did not feelee this full assurance at all times, but she groined many a time vnder the sense of much vnbeleefe. But what experienced Christian doth not sufficiently know, that the deare children of God are subiect to these pangs? in so much that we say, That surely that man or woman neuer beleued aright which neuer doubted. But my deare brethren remember the estate of that good father in *Marke 9. 24.* No sooner did he beleeeue, but presently he was made sensible of his vnbeleefe. For thus he cries with teares, *Lord I beleeeue, helpe my vnbeleefe.*

The ninth Marke.

I finde a desire of the practise of mortification of sinnes past and present. There is no sin but I could willingly iudge my selfe for it, so soone as I know it to be a sinne.

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This holy seruant of God, she was come to that degree of mortification vnto her especiall finnes, that she did not onely quite forsake the practise of them, but also she lothed them inwardly, and confessed to the glorie of God, that she found her selfe quite dead to the least pleasing motion tending that way. And her especiall sinner hauing bene the abusing of things lawfull, she came so farre to be mortified, as that she was tempted to abhorre even the lawfull vse. She was inclined not onely to an holy reuenge vpon her selfe, but euen to exceed in that reuenge and selfe-iudging.

Now what greater argument is there of our spirituall rising with Christ, then if we mortifie our earthly members? Coloss. 3. 1. 5. and what greater signe that we shall escape the iudgement of God, then if we iudge our selues? 1. Cor. 11. 31.

The tenth Marke.

I loue all Gods children, and that for the truths sake: I esteeme them the onely excellent people in the world.

She loued poore Christians as well as the rich, to my knowledge; she preferred them before rich kindred. She loued them meerly for their graces, and not for worldly respects. For indeed she was a giuer, and not a receiuer. So that it was not with our sister as it is with the children of this world, which speake euill of all such as will not runne with them to the same excesse of riot. She was far from contemning of Gods deare children, vnder a colour as though they were Puritans and Precisians, and irregular persons, or the like. But she iudged as *Dauid* did in Psal. 16. that those that feared God, and
were

were endued with grace, they were the Excellent ones. All that she hated in them was their corruptions, which they themselves also hate.

Now whosoever they be which haue their hearts sincerely seasoned with true Christian loue, it is an euident signe that they are the children of God. For as the Apostle speaketh, *Everyone which loueth, is borne of God, and knoweth God*, 1. Ioh. 4. 5. 7. And againe he saith, in the 16. verse of the same Chapter, *He that dwelleth in loue, dwelleth in God, and God in him.*

The eleuenth Marke.

I desire after puritie, and to be holy as God is holy.

This our Christian sister laboured against all impurity both of flesh and spirit: the least secret impure motion did much vex her, as appeared by her feeling complaints. And as for holinesse, I am perswaded she affected it farre aboue saluation: for what was still her especiall request? euen this, that God would be pleased to giue her a more holy heart. And moreouer, the more holily that any Minister preached, the more was she delighted to heare him. The more holily that any one conferred, or prayed, gaue thanks, the more heartily she shewed her zeale in saying Amen. And indeed, as for Sermons, and prayers, and thanksgiuing, which seemed to be very eloquent, if there was not some holy zeale in them, they were but a burden vnto her. Yea she stood so affected vnto holinesse, as that sometimes walking in her hal vpon the Sabbath day, and conferring of Gods word, she hath heartily desired, neuer to go againe into the world, but if it were the will of God, that

she might spend all her daies in that blessed fellowship with God. And yet she was none of those that liued inordinately or idly, who liuing by the sweate of other mens browes, vnder the colour of giuing themselues vnto holinesse, do altogether neglect or cast off their particular callings, especially if they be any thing painfull. But she thus spoke, being carefull of that holy condition, If it might stand with the will of God.

By these symptomes and signes, we may see how this our sister stood affected for holinesse. And what greater signe is there of a true child of God, then holinesse? *Be ye sure, saith Dauid in Psalme 4. that God hath chosen to himselfe a godly man.* And Saints or holy persons, is one of the names which is giuen of God vnto his children in the holy Scriptures, as you are not ignorant.

The twelfth Marke.

I desire to be good at home as well as abroad, in absence of others as well as in presence, in secret as well as openly.

Concerning the domesticall goodnesse of this our sister, we had sufficient knowledge: for we daily beheld her Christian practise. And how constant she was in her holy courses in our absence, I haue bene sufficiently informed by others which were in the family. She had attained that degree of sinceritie, as that her study was to hide her graces, at least so farre as grace could be hid. For you know that grace is like sweete oyle, it will vtter it selfe in the sweete saour whether the Apothecary will or no. Fearefull she was lest any should thinke more to be in her, then she thought to be in her selfe. She hated vaine shews; she could not brooke those that would
publikly

publicly make shew of more then was manifest by their priuate practise, was in them.

Yea vpon her death-bed she affirmed, that she had nothing in her selfe to comfort her but poore sinceritie. She knew that howsoever she had walked weakly before God, yet she had walked sincerely. Another argument of her sinceritie was this, in that she desired her estate to be thoroughly sifted both in health and sicknesse. And to that end, in health she repaired to godly Ministers for the triall of her estate; and also in sicknesse she desired the iudgements of more then of one Minister, that she might know the very truth of her estate. Yea she desired to heare of her sinnes, and to that end desired me, either in my owne person, or by some other good Minister, to preach a Sermon of the cursed estate of man by nature, and of the vttermost terrors of the Law against sinne; that so her stonie heart might be more and more broken: and for that paines she would haue giuen me or any other Minister of Christ, which would haue made the Sermon, a large reward in gold.

Now what greater signe is there of a good estate, then is sinceritie? What greater euidence was there of *Danids* blessed estate then this, that he walked in the vp-rightnesse of his heart in the midst of his house? Psalme 101.2.

The thirteenth Marke.

I can pray for mine enemies, and humble my soule for them in their distresse; I will be at peace with them without reuenge, I can forbear them, when I could bring them to shame.

That this seruant of God could pray for her enemies,

and humble her soule in their distresse, we may well beleeue it if she auouch it: for great was her truth in speech, and thoroughly tried. I do not denie but she might sometimes report an vntruth, as receiuing it by report of others whom she beleued: But to speake a lie, or to speake against her owne knowledge, to wrong any, or aduantage her selfe, it was farre from her. Againe, that she would be at peace with her enemies, without reuenge, and without seeking their shame, it was manifest. For when some had exceedingly wronged her by their slanderous tongues, after she had conferred with me, what I thought she might do with a good conscience in such a case; she was content to sit downe vnder the wrong, being perswaded that God would cleare her innocency as the light at noone day. And this was the more excellent patience in this our godly sister, because indeed by nature she was very cholericke, and subiect to passions.

And what greater euidence is there of a good estate, then to forgiue our enemies? For Christ himselfe hath said, that *If we forgiue men their trespasses, our heauenly Father will forgiue vs our trespasses*, Matth. 6.14.

The fourteenth Marke.

I finde a willingnesse to suffer any thing for God, by his assistance.

She was content (for the present) to endure the hatred of the world for her profession sake, to endure the persecution of the tongue, and the taunts of carnall friends. And these sufferings she did not much respect. Nay further, she was very mindfull of the fierie triall which

which might come vpon vs: and she for her part looked for it, and prepared for it. Yea, she was minded rather to burne at a stake, then euer to yeed vnto Poperie, or to betray the truth of the Gospell. And in these godly resolutions, she did not trust in any sort to her owne strength, but was very iealous how she should be able to endure the fire: Oh said she, how shall I endure to be drawne vpon an hurdle vnder Newgate, & to be bound vnto a stake, to suffer the violence of the fire? &c. But yet she still was comforted with this, namely, that God was able to cause her to stand.

And what greater signe is there of a sound estate, then when *it is giuen vnto vs, not onely to beleene in the behalfe of Christ, but also to suffer for his sake?* Phil. 1.29.

The fifteenth Marke.

I desire to deale faithfullly in the charge and calling in which I am, and to discharge it in the conscionable feare of God.

This our sister was not onely faithfull in her generall calling, but also in her particular. For first, she was a very faithfull wife, her very desire was subiect to her husband. I am perswaded, that if her husband had commanded her to do the vilest drudgerie about the house, she durst not haue refused, in verie conscience of Gods Law. And moreouer, whereas in her carnall estate, it was her common practise to put forth her children to be nursed abroad, according to the practise of the proud women in our times: when the Law of God began to be written in her heart, she durst no longer nurse her children abroad, but tooke paines to nurse them with her owne breasts.

breasts. Againe, she did most diligently ouersee the wayes of her family : and she eate not the bread of idlenesse, but still she employed her selfe in some commendable employment. And as for her children & seruants, she did diligently instruct them in good wayes. She was grieued at any prophanenesse found in them : she mourned for them: she prayed for them; she pitied their estate : and as for the soule of her louing and kind husband, she had an especiall care.

Now it is an especiall marke of a true conuert , to be found faithfull in the particular calling. As we see it is giuen by *Paul* as an euidence of the truth of the conuersion of *Onesimus*, that *now he was become profitable vnto his maister, Philem. II.*

The sixteenth Marke.

I desire to glorifie God by a fruitfull profession.

The faith of this our sister was no dead faith. To my knowledge she was exceeding fruitfull in good workes. What mony she had of her owne in the time of her health, she distributed it freely, partly to poore Preachers about this Citie, partly also to poore Christians. She was like vnto *Dorcas*, she made garments, and that both wollen and linnen, and gaue them to poore Christians, and to their children. She was a friend of the fatherlesse and of the widow: and what she had not of her owne to releue Gods poore, she intreated her husband to supply. Yea, she was a very patronesse for such as were in distresse; she was a blessed instrument to stir vp her willing husband to many secret gifts, and bountifull almes-deedes, especially vnto them which were of the

the household of faith. To my knowledge she hath giuen gold and siluer plentifully, to some more, and to some lesse. And amongst the rest of her charitable works, I remember that she gaue to the Minister which was the meanes (vnder God) of her conuersion (as she supposed:) She gaue, I say, vnto him, by the consent of her husband, the summe of fiftie pounds, besides a large portion which she begged of her husband to be distributed after her death vnto charitable vses. The sicke had cause to blesse God for her in her health, for she visited them with meate, with bodily presence, with necessarie helpe both by her selfe, and by her maides. And many that enioy health, haue great cause to blesse God for her in her death, in respect of her liberall gifts. And for mine owne part, I haue especiall cause to blesse God in her life and in her death; for a most kind mother and nurse she was vnto me.

Now this fruitfulnessse did argue the goodnesse of the Tree; for how doth a Christian shew his faith, but by his workes? And the Lord (as you know) promisetht a Prophets reward vnto such as do good vnto his members, Math. 10. 42. Yea, at the day of iudgement Christ will say vnto all such fruitfull ones, *Come vnto me, ye blessed of my Father, inherite the kingdome prepared for you from the foundation of the world. For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drinke: I was a stranger, and ye tooke me in: naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.*

The seuenteenth Marke.

I find a daily holy strife to preserue graces giuen vnto me, and to preuent falling away.

I

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She continued faithfull to the end in the most substantiall graces. For howsoever she mourned for the want of that degree of ioy which she had felt in former times, yet she continued in repentance, in the practise of holinesse and righteousness, in a tender loue to God, and to his word and children, in holy zeale, and fruitfulnessse euen to the last period of her dayes. And indeed her want of full ioy was so sanctified vnto her, that it was a furtherance to a better grace, namely to repentance and selfe-deniall, and base esteeme of her selfe. And I call repentance better grace then ioy, because howsoever ioy is a most excellent gift of the Spirit, yet vntoys repentance is more profitable. For I make no doubt but that a mourning Christian may be saued without rauishing ioy, and that Christ may wipe away his teares in heauen; but no Christian shall be saued without repentance and selfe-deniall.

Now constancie and perseuerance in a good and holy course, is an vndoubted argument of a blessed and happie estate; as doth appeare by the words of our blessed Sauour himselfe, Matth. 10.22. *He that endureth to the end, shall be saued:* and Reuel. 2. 10. *Be thou faithfull to the death, and I will giue thee a crowne of life.*

The eighteenth Marke.

I find an vniuersall change in my selfe, from that which I haue bene in former times.

This marke and the two following, I propounded vnto her vpon her death-bed; which I mention now because they are as vsfull for the Church as the former markes which I found noted in her paper. And that this
signe

signe was in our sister as well as the former, it was euident. For there was a maruellous change wrought in her mind and vnderstanding. She that before knew not the right hand from the left in religion, she was growne to a very great vnderstanding, in so much that she was able both to speake diuinely, to instruct her seruants and children, and to write letters in the very language of Canaan with great sufficiency.

Secondly, she found a change in her will and affections. For she that was dead before vnto any sound pietie, now she was reuiued aboue all things to affect and to seeke Gods kingdome.

Thirdly, there was an euident change in her life and conuersation; this we all knew which knew her, and can testifie.

Now wheresoeuer this vniuersall change is, from darknesse to light, from euill to good, from the power of Satan to God; it is an euident signe of effectuall calling, and effectuall calling is an vndoubted signe of election. 2. Cor. 5. 17. *If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.*

The nineteenth Marke.

I find an utter deniall of my selfe, I know that in me, that is, in my flesh, abideth nothing which is good.

This blessed seruant of God had attained a great measure of selfe deniall. She groned long vnder the burthen of the feeling of spirituall wants. She admired any ones graces saue her owne: she lothed her owne prayers for want of sufficiency and zeale: she was alwayes complaining for the most part of her spirituall wants. She was

brought to plaine nothing in her owne eyes. She esteemed her selfe to be poore, yea to be a plaine begger in grace, as all those knew which knew her thoroughly.

Now my beloued, what greater signe is there of a true disciple, then selfe deniall? What greater signe of a safe estate, then spirituall pouertie, felt and groned vnder? For what saith our blessed Sauour? Matth. 5. 3. *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* Yea whosoever do loathe themselves for their iniquities, and much more for their spirituall wants, and for the euill of their good workes, it is euident that they are in the couenant of mercy, Ezek. 36. 31.

The twentieth Marke.

I finde mine heart inclined to seeke after God and Christ in the vse of diuine ordinances with feruency.

This signe our sister acknowledged vpon her death-bed also; for when I demanded of her in the sence of her present wants, whether her conscience did not testifie with her, that in her health she had zealously sought after God: She made me answer, That her chamber, and closet, and orchard, and garden, and watergate, and turret, and euery corner could testifie that she had dearly and earnestly sought after God. Yea out of that knowledge and experience, which I had of the holy courses of this sanctified woman, I may well say, that it was with this woman in some measure as it was with *David*, Psal. 42. *As the Hart panteth after the water brookes, so panted her soule after thee o God.*

Now where there is giuen this strong affection after God, the affection being constant, and also ioyned with

a feruent vse of the meanes, it is an euident signe of a blessed estate. For *blessed are they which hunger and thirst after righteousness, for they shall be satisfied*, Mat. 5. 6.

Thus I haue for the common good let out vnto you the markes and evidences of a blessed woman. I haue spoken that which I knew in her. And the vses which I would haue you to make of that which hath bene spoken are these. First, giue thanks vnto God for his wonderfull worke vpon our sister. Secondly, learne henceforth not to iudge of Christians by the outward appearance. For it may be, many which did not so thoroughly know her, would not haue thought that she had bene so rare a woman. Thirdly, learn not to enuy the good name or praise of others, but learne to be of *Salmons* minde, Prou. 31. 31: where speaking of a good woman, he saith, *Giue her the fruit of her hands, let her owne works praise her in the gates*. Fourthly, examine thine owne estate by these markes, and that by weighing euery particular signe, with the explanation & confirmation of the same. Fifthly, pray vnto God that thou maiest find them in thy selfe. Sixthly, if thou doest finde them in thee vpon diligent search, then see thou be thankfull to God, the giuer of all grace: and say with *Dauid*, Psal. 16. 6. *The lines are fallen vnto me in pleasant places, I haue a goodly heritage*. Yea say with him in Psal. 23. 4. *Though I walke through the valley of the shadow of death, I will feare none euill*. The which childlike boldnesse, and holy confidence, God Almighty giue vnto vs all, and preserue in vs vnto the end, and that for Christ Iesus sake, our onely Lord and Sauour, Amen.

FINIS.

a testimony of her piety, it is an evident sign of a
 blessed effect of her piety, which hangs in and out
 after virtuous piety, for she shall be blessed, Mat. 23. 12.
 Thus I have for the common good let out unto you
 the marks and evidences of a blessed woman. I have
 spoken that which I know to be true. And the wiser which I
 would have good marks of that which hath bene spo-
 ken to me. First, give thanks unto God for his won-
 derfull work upon our sister. Secondly, let us hence-
 forth note in the life of Christians by the outward ap-
 pearance. For it may be many which did not so thoroughly
 know her, would not have thought that she had bene to
 take a woman. Thirdly, let us not to envy the good name
 or pride of others, but let us be of a lowly mind,
 Prov. 31. 31: where speaking of a good woman, he saith,
 Give her the fruit of her hands, let her own works praise
 her in the gates. Fourthly, examine thine own estate by
 these marks, and thus by weighing every particular
 sign, with the explanation & confirmation of the same.
 Fifthly, pray unto God that thou mayest find them in thy
 sister. Sixthly, if thou dost finde them in thee upon dili-
 gent search, then let thou be thankful to God, the giver
 of all graces, and say with David, Psal. 136. 6. The Lord
 shall give unto thee thy desire, I have a goodly heritage.
 Yet say with him in Psal. 134. 4. I beseech I make through
 the travail of the day of death, I will leave none with. The
 which childlike boldness, and holy confidence, God
 Almighty give unto us all, and picture in us unto
 the end, and that for Christ Jesus sake, our one-
 ly Lord and Saviour, Amen.

FINIS.

THE NEW CREATURE.

A Sermon preached at Pauls crosse,
January 1st. 1619.

By *Stephen Denison*, Minister of Gods word, at *Katherine Cree Church*, in the Citie of *London*.

2. Cor. 5. 17.

Therefore, if any man be in Christ; he is a new creature.

Gal. 6. 15.

For in Christ Iesus, neither circumcision auaieth any thing, nor uncircumcision, but a new creature.



LONDON,

Printed by *Richard Field*, dwelling in great
Woodstreete. 1622.

THE NEW CREATURE

A Sermon preached at Pauls cross
January 1. 1619.

By the Reverend, Minister of Gods word,
Thomas Hart Church, in the City of London.

2 Cor. 5. 17.

Therefore if any man be in Christ, he is a new creature.

Gal. 6. 15.

For in Christ Jesus we have redemption through his blood,
the forgiveness of all our iniquities.



LONDON.

Printed by Richard Bayly, dwelling in
Woodstreet. 1622.

TO THE RIGHT HO-
NOVRABLE, SIR SEBASTIAN
HARVEY KNIGHT, LORD
Maioꝛ of the honourable Citie
of London:

STEPHEN DENISON wisheth increase of all sauing grace in this
world, and eternall glorie and happinesse in the world to come.

Right Honourable,



*THE doctrine of Repentance and of the new Crea-
ture, is very necessary in all places, and for all as-
semblies. This doctrine is fit for all persons; it is fit
for men of high degree, to cause them to bethinke
themselves. It is fit for men of low degree, to cause
them to know themselves. It is fit for the true in-
dicious hearer, to cause him to adde practise to his knowledge.
And it is fit for the itching eare or curious hearer, to teach him the
true vse of hearing Sermons, which is, not to haue his uncircumci-
sed eare carnally pleased, but rather to haue his poore soule regene-
rated, edified, and refreshed. With this doctrine was Ioel sent vnto
the old men, and to all the inhabitants of the land. With this do-
ctrine was Ionas sent vnto Ninene, Fortie dayes, and Nineue
shall be destroyed. With this doctrine was Christ himselfe sent
vnto the lost sheepe of the house of Israel: Except a man be borne
again, he cannot see the kingdome of God. And with this do-
ctrine is this weake messenger or small Treatise sent into the world
at this time. I desire that it might do much good vnto the soules of
Gods elect: which if it do, I do unfainedly confesse, it is not in respect of
any worth or sufficiency that is in the author, but meerly by Gods
free blessing following my poore and weake endenours.*

Ioel 1. 2.

Ionas 3. 4.

Ioh. 3. 3.

*The reasons which haue moued me to make this doctrine and
Sermon publicke, are these, viz.*

*First, the consideration of the necessitie of it: for what is more
necessarie then to vnderstand the mysterie of regeneration? without
which no flesh can be saued.*

K

Second-

Aa. 17 30.

Secondly, the consideration of the generall extent of this doctrine: for it concerneth not onely them which heard the Sermon, but also all others; for God exhorteth all men to repent.

Thirdly, the desires of diuers holy Christians, whose earnest and godly request I desire to fulfill to my power.

And in that I do commend unto your Honour, these my poore endeouours contained in this booke, it is:

First, because your Honour was an eare-witnesse of this Sermon, enduring the coldnesse of the season, to heare it with much attention.

Secondly, because your Honour hath purchased to your selfe a good report among men, by your iust and vpright carriage in that worthy place and calling whereunto you are called.

Thirdly, because your Honour hath had, and I hope will haue unto the end, a singular care of Gods Sabbath, that it may not be profaned by the lewdnesse of men, which are more set vpon their owne gaine and pleasure, then in any sort vpon Gods glorie; which desire not onely to sinne themselves, but also to make Christian magistrates partakers of their sinnes, by giuing licence and liberty unto them.

Fourthly, that I might hereby testifie my loue vnfained unto this famous Citie; for the which I will alwayes pray, that God would turne his iudgements from it. and preuent it with his liberall blessings, especially in heauenly things in Christ.

1. Thes. 5. 23.

I beseech your Honour to accept this Treatise, which I offer as the widowes mite, to be cast into Gods treasure. And so I will pray the very God of peace to sanctifie you wholly; and that your whole spirit, and soule, and bodie, may be preserued blamelesse, vnto the comming of our Lord Iesus Christ. Amen.

Your Honours in all things
in the Lord,

Stephen Denison.



THE NEW CREATURE.

EZEKIEL 18. 31.

Cast away from you all your transgressions whereby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, ô house of Israel?



AT the fine and twentieth verse of this present Chapter, the Prophet *Ezekiel* tels vs, that the house of *Israel* had complained against the Lord, that his waies were not equall. Vnto the which impudent, sawcie, and blasphemous complaint, the Lord in his owne most iust defence giueth a double answer: first in the 26. and 27. verses, in these words: *If a righteous man forsaketh his righteousness, and committeth iniquitie, & dieth in them: for the iniquitie that he hath done, shall he die. Againe, when the wicked man turneth away from his wickednesse that he hath committed, and doth that which is equall and right, he shall saue his soule aline.* As though the Lord should say: He that condemneth the impenitent, though formerly neuer so righteous in shew; and he that iustificieth the penitent, though formerly neuer so wretched in deed, his wayes must needs be equall. But God doth this: Therefore his wayes must needs be equall. The second answer which the Lord giueth to the former vniust complaint, is contained in the words of

my text: *Cast away from you all your transgressions, whereby ye haue transgressed, &c.* As though it were said: He which offereth you life and saluation, vpon condition of repentance and amendment for the time to come, his wayes must needs be equall. But God offereth you this offer. Therefore his wayes must needs be equall.

Cast away all your transgressions, &c. The parts of this text are two, to wit, an exhortation, and an expostulation; or a counsell, and a reason. In the exhortation or counsell, the Church of God is taught, first, what to auoide, in these words, *Cast away all your transgressions, whereby ye haue transgressed.* Secondly, what to labour for, in the words following, *And make you a new heart and a new spirit.* And the expostulation or reason, is taken from the danger that will ensue if the counsell be reiected, in these words, *For why will ye die, o house of Israel?*

Cast away from you all your transgressions.

Isay 30.22.

Cast away: by this is meant a finall forsaking of sinne; yea such a forsaking is here vnderstood, as is with an holy detestation or indignation: much like vnto that speech of the Prophet *Isaiah*, *Ye shall defile also the covering of thy grauen images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a polluted cloth: thou shalt say vnto it, Get thee hence.*

Mat. 23.24

All your transgressions. The word in the originall signifieth properly *slips*, or *failings*, or *lesser sinnes*. Whereby is not meant, that the Church must onely cast away or forsake her smaller sinnes, and retaine her greater; for that were with the Pharises to straine out a gnat, and to swallow a Camell: but by *transgressions* in this text (by a Synecdoche, part being put for the whole) we are to vnder-

vnderstand all sinne, from the greatest to the least; from grosse, crying, reigning sinne, euen to our very infirmities. The like figure is to be obserued in the words of the third commandment, *Thou shalt not take the name of the Lord thy God in vaine*: for the Lord will not hold him guiltlesse, &c. Where it is not meant, that we should onely make conscience of taking Gods name in vaine by light vse in common talke, and in the meane time make no conscience of periury before a magistrate: but the true meaning and scope of the commandment is, to teach vs to make conscience of all prophanation of Gods name, euen from the very sinnes of periury and blasphemie, to the least oath. Euen so in my text, by *transgressions* we are to vnderstand all sinnes, both great and small. For we must not fauour or abet our selues in our very infirmities.

Exod. 20. 7.

And make you a new heart and a new spirit. By heart and spirit here is meant the whole inner man. For by the heart is meant the memory, the will, the affections, and the conscience; and by the spirit is meant the spirit of the mind, or the vnderstanding. So that that which God requireth here to be renewed, is the whole inner man: according to that holy Prouerbe, *My sonne giue me thine heart.* But here a question may be demanded: Will God therefore be content with the bare renewing of the inner man? or is he indifferent, whether the outward man be renewed or no? Not so: *For we are bought with a price: therefore we must glorifie God both in our bodies and in our spirits: for they are Gods.* But the Lord nameth the inner man, because the true renouation begins there, namely at the heart and in the mind. Secondly, because God knew full well, that if once the inner man

Prou. 23. 26.

1. Cor. 6. 20.

Mat. 23. 26.

were thoroughly renewed, the outward man would quickly be reformed. According to that speech of our blessed Saviour to the Pharisee: *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.*

Why will ye die? There is a threefold death mentioned in the holy Scriptures: First, naturall, and that is nothing else but a separation for a time of the soule from the bodie. Secondly, spirituall, and that is a separation of the soule from the life of God. Thirdly, eternall, and that is a finall separation both of bodie and soule, from the comfortable presence of God. Of the first kind of death, is spoken in Hebr. 9. 27. *It is appointed unto men to die once.* Of the second, is spoken in Luke 15. 32. *This thy brother was dead, and is aliue againe.* Of the third is made mention in Reuel. 21. 8. *The fearefull, and unbelieuing, and abhominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fire and brimstone: which is the second death.* My text is meant of the third kind of death: *why will ye die?* that is, why will ye incur the danger of the second death, which is eternall damnation both of soule and bodie, to be tormented with the Diuell and his Angels for euer?

O house of Israel. By the house of Israel in this place, is meant the Church of God both among the Iewes and among the Gentiles. For the name *Israel* is giuen to both peoples, in Gal. 6. 16. And I am sure the matter of the exhortation concernes vs Gentiles as much as euer it did the Iewes. For I appeale to euery mans conscience: haue not we as great need to be exhorted to cast away all our transgressions, as euer had the Iewes? Haue
not

not we as much need to be stirred vp to become new creatures, as euer had the Iewes? Iudge we in our selues. Furthermore, this name *Israel* is taken from the Patriarch *Iacob*, who was named *Israel* by the Angell which wraſtled with him, because as a Prince he had preuailed with God. And it is a very fit name for all Gods people, because they are a generation that can wraſtle with God in prayer, and alſo preuaile. Thus much of the litterall meaning of the words.

Gen. 32. 28.

Cast away all your transgressions. Before I come to the points of doctrine which I principally aime at, two questions are firſt to be answered: Firſt, whether repentance be in a mans owne power or no, because the Church is here exhorted, as by her owne action, to caſt away her transgreſſions, and to make her ſelfe a new heart and a new ſpirit? And the ſecond question is, whether a man haue free will or no? because it is ſaid here, *Why will ye die, o houſe of Israel?* As ſeeming to imply, that it was in the free choiſe of *Israel* her ſelfe, whether ſhe would be ſaued or damned.

Concerning the firſt question, I anſwer, that true repentance, or that repentance which is neuer to be repented of, it is not in mans power, but it is the ſpeciall gift of God: according to that in 2. Tim. 2. 25. *In meekneſſe inſtructing them that oppoſe themſelues, prouing if God peradventure will giue them repentance, to the acknowledging of the truth.* And furthermore, every vnregenerate perſon, man or woman, is a very blacke More, yea a Leopard: and therefore as the blacke More cannot change his ſkin, nor the Leopard his ſpots, no more can any vnregenerate perſon do good, which is accuſtomed to do euill. We do not deny, but naturall men and women

Ier. 13. 23.

Mat. 27. 3.

1. King. 21. 29.

Exod. 9. 27.

Gen. 20. 6.

Mat. 27. 5.

Ier. 31. 18.

women may attaine some degree of sorrow, as *Iudas* did; and some degree of outward humiliation, as *Ahab* did; and some degree of confession as *Pharaoh* did; and some degree of the restraining spirit, as *Abimelech* did; and some degree of satisfaction vnto men for iniuries done, as the same *Iudas* did. But to the sauing sight of sinne, or to the contrite spirit, which God will not despise; or sound inward mortification vnto sin, which is by the Spirit; or to true conscience of sinne, & louing endeouour after righteousness: hereunto a meere naturall person can neuer attaine by his owne naturall strength. For it is spiritually, and not naturally attained: it is the worke of God, and not of man. And therefore *Ephraim* is heard bemoaning himselfe to God in these termes, *Turne thou me, and I shall be turned: for thou art the Lord my God.* Wherein he doth secretly acknowledge, that he had not repentance in his owne power, but that it was the gift of God.

But here remaineth still another difficultie. For it may be obiected further: If repentance be not in a mans owne power, then why doth God exhort vs here to cast off all our iniquities, and to make our selues new hearts and new spirits? God doth not this because he presupposeth an ability in vs to performe that which he requireth; but because he himselfe is ready to do that for vs, which he requires at our hands. For the word of God is not as the word of man, to wit, a bare sound or voice; but being ioyned with the Spirit, it offereth grace, and effecteth that in the hearts of the elect in some measure, which it doth require. As we reade concerning *Thomas*, Ioh. 20. 27. 28. Christs word commanded *Thomas* not to be infidelious but beleeuing, & the same word wrought faith

in

ted in things of a lower nature. For few of the children of God after conuersion (as I suppose) do fall so grossly as did *Dauid* and *Peter*. The child of God after regeneration may be assailed with euill thoughts, and may be subiect to like passions as others are: yea idle words may sometimes slip from them at vnawares, and some failings there may be in their actions and dealings: and they may also come short in the well performing of holy duties, and the like. But a sinne of presumption is vsually committed with an high hand, in grosse matters. Rom. 3. 13. *Their throte is an open sepulcher, with their tongues they haue used deceit; the poyson of aspes is vnder their lips: whose mouth is full of cursing and bitternesse, their feete are swift to shed bloud, &c.*

Fourthly, a sinne of infirmitie is commonly of ignorance, as was the sinne of *Peter* when rashly he desired that three Tabernacles might be made, one for Christ, one for *Moses*, and one for *Elias*, not knowing what he said; whereas a sinne of presumption is alwaies against the light of knowledge. For the wicked knowing the iudgement of God (that they which do such things are worthy of death) not onely do the same, but haue pleasure in them that do them. Rom. 1. 32.

Mark. 9. 6.

Fifthly, a sinne of infirmitie when it is knowne, it is presently repented of, and is more carefully shunned and bewar'd of for the time to come: as we see in the example of holy *Iob*, in his fortieth Chapter, and fourth and fifth verses: who perceiuing that he had bene too bold with God, presently vpon the sight of his sinne breaketh out into these termes of repentance, *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth, once haue I spoken, but I will not answer againe: yea*
M *twise,*

twise, but I will proceed no further. Whereas on the contrary a sinne of presumption is commonly made a trade of, and continued in, yea many times defended and boasted of. The children of *Israel* made a trade of prouoking God vnto anger in the wilderness, and continued therein fortie yeares, Psal. 95. 10. The wicked idolaters offer to defend their offering of cakes to the Queene of heauen, Ier. 44. 7. And *the vngodly boasteth of his heart's desire.* Psal. 10. 3.

Now therefore considering what great difference there is betwixt finnes of infirmitie and finnes of presumption, let no man deceiue himselfe in being encouraged to liue in his owne grosse finnes of presumption, because the true children of God, sore against their wils, are subiect to many slips and imperfections.

2. *Obiect.*

I am conuincd in my conscience (may some say) that I ought to liue better then I do, and that I ought to breake off my best-beloued finnes: but may I not do this hereafter? what necessitie is there of present amendment? To this I answer: It is not for thee (my poore brother) to put off thy repentance from day to day; and that for diuerse weightie reasons.

Answ.

Heb. 3. 7.

First, because God himselfe calleth vpon thee for present repentance: *To day if ye will heare his voyce, harden not your hearts, as in the prouocation, and in the day of temptation in the wilderness.*

Secondly, because through procrastination thine heart may be made hard and impenitent, as is implied in Hebrewes 3. 13. *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne.*

Thirdly, because thy life is fraile and vncertaine; thou knowest

knowest not what a day may bring forth; thou mayest be alieue and in health to day, and dead and buried by to morrow: therefore it behoueth thee to repent whilst thou hast yet time.

Fourthly, there be (no doubt) multitudes at this instant in hel fire for deferring their repentance, notwithstanding that they purposed, as thou dost, to repent hereafter. And therefore, lest thou be like such foolish virgins, and lest thou also come to that place of torment, thou must not onely repent, and cast away all thy transgressions whereby thou hast transgressed; but this thou must do to day, without any minutes procrastination.

I am content (will some haply say) to part with whatsoeuer I am conuincd of to be a sinne; but how shall I be conuincd of sinne, or by what meanes may I come to finde out my beloued sinne? I answer; if thou knowest not (my Christian brother) thy beloued sinne, which euery man doth more easily know then forsake, take these few directions for the finding out of thy sin.

3. Object.

Answer.

First, pray vnto God (but pray feruently, and in the name of Christ) that he would vouchsafe to discouer vnto thee thy finnes. For it is the Spirit of God which *conuinceth the world of sinne*; and he is that *eye-salue* which must cause thee to see.

Iohn 16.8.

Secondly, thou must be very conuersant in Gods word, but especially in the reading of the Law of God: for *by the Law cometh the knowledge of sinne*. And the Law is that true cristall glasse, wherein thou mayest discover and see thy vgly deformities.

Rom. 3. 20.

Iam. 1. 23.

Thirdly, thou must carefully obserue the checkes of thy conscience. For if thou hast not seared thy conscience with an hote iron, it will at one time or other

checke thee for thy beloued sinne; and thine owne heart will finite thee, as *Dauids* heart smote him, when he had cut off the lap of *Sauls* garment.

Fourthly, thou must be content to suffer the word of exhortation from the Minister, from thy friend, yea from thy very enemy, if thou desirest to come to the sight of thy sin. Many times others see more in vs, then we can see in our selues. How came *Dauid* to the sight of his sinne, but by *Nathan* the Prophet his ministry?

2. Sam. 12.

1. Vse.

Now hauing proued vnto you at large the truth of the doctrine, namely, that a true conuert must turne, not from some, but from all his sinnes: the vse of the point is, first to condemne the practise of grosse hypocrites, vnto whom sinne is sweet, and they hide it vnder their tongues: which with *Saul* spare their fat sins of pleasure and profit; and learne of *Naaman* to say, Lord be mercifull vnto vs in these sinnes; when in the meane time they neuer meane to forsake them. But I leaue such to their iust condemnation, vnlesse they repent.

Iob 20, 12.

2. Vse.

Secondly, it serues for exhortation, to excite euery one of you, and mine owne soule also, to forsake all sin. Let Ministers learne to beware of false doctrine, and bad example, lest many thereby be defiled. Let Lawyers learne to beware of bribes, to peruert iudgement and iustice. Let Magistrates learne to beware of too much seueritie towards some, and of too much partialitie towards others. Let trades-men learne to breake off all fraud and deceit, and all shamefull secret corruptions of their particular callings. In a word, let euery man and woman, rich and poore, yong and old, one and other, learne to cast off all their transgressions, whereby they haue transgressed. And that we may obaine the happie

victorie

victorie against our especiall corruptions, these rules are to be obserued with all carefulnesse.

First, we must daily examine our selues: for thus saith the Lord of hostes by the Prophet, *Consider your wayes;* and by his beloued Disciple, *Remember from whence thou art fallen.*

Agg. 1. 12.
Reb 2. 5.

Secondly, we must daily confesse them, and be-moane our selues daily for them to God; yea we must condemne our selues for them, and desire strength against them by prayer. Al this did *Paul* for the remouing of the messenger of Satan, which was sent to buffet him, 2. Cor. 12. 7.

Thirdly, we must daily renew our couenant with God, vowing against our sinnes, as *Dauid* did; *I haue sworne, and will performe it, that I will keepe thy righteous iudgements.* A resolute vow and stedfast resolution, are notable preseruatiues against all sinne.

Psal. 119. 106.

Fourthly, we must be very conuersant in the vse of Gods ordinances, to wit, of praying, aduised reading, frequent hearing, prepared receiuing of the Lords Supper, &c. Diligence in these things is an especiall meanes, with the helpe of Gods Spirit, to mortifie any sinne.

Fifthly, we must auoid the companie of such as haue bene the instruments of Satan formerly to allure vs to sin. For in vaine shall we purpose to keepe the commandments of our God, vnlesse with *Dauid* we say to our gracelesse companions, *Depart from me ye wicked.*

Thirdly, considering that all sinne must be cast off, it may serue more particularly for the instruction both of Ministers and Magistrates. Of vs Ministers; we must hereby be excited to take diligent notice of the sinnes that reigne in this land, and especially amongst

Psal 119. 115
3. Use.

Ezek. 16. 2.

1. Pct. 5. 4.

that people of which God hath made vs ouerseers : and let vs without respect of persons endeavour to subdure all sin. Let vs not feare the rich, nor fauour our benefactors. Let vs not desire to speake pleasing things, but profitable things. Let vs *cause Ierusalem to know all her abominations*. Let vs deliuer our selues from bloud-guiltinesse, by giuing warning; and so *when the chiefe Shepheard shall appeare, we shall receiue the crowne of glorie, which fadeth not away.*

Secondly, this may serue for the instruction of all such as are in authoritie either in Church or Commonwealth: they must labour to suppress to their power all sinne; but especially such sins as reigne in this Land, and in this famous Citie of *London*. Let Ecclesiastical power suppress all heresie and schisme, such as are Popery, Arminianisme, Anabaptisme, Familisme, deprauing of the Sabbath, and such like. Let the maintainers of these cursed sects be sharply censured, and sought out, and diligently enquired after. Let these skulking foxes be taken; for these are they that spoile this vine, perswading vnstable soules to desperate separation.

Eccles. 8. 11.

Dan. 3. 29.

Here likewise let the secular Magistrate learne to suppress and punish the grosse abuses of the time, such as are, swearing, Sabbath-breaking, theft, whoredome, drunkennesse, idlenesse, and innumerable other. For *because sentence against an euill worke is not speedily executed, therefore the heart of the sonnes of men is fully set in them to do euill.* Let Magistrates learne of *Nebuchadnezzar* to punish swearers and blasphemers; for he (though an heathen) made a solemne decree, *That euery people, nation and language, which should speake any thing amisse against the God of Shadrach, Meshech, and Abednego should*

should be cut in peeces, and their houses should be made a dunghill. Surely this heathen man may iustly rise vp in iudgement against vs professed Christians, in that we suffer the glorious and fearefull Name of God, and the precious bloud and sacred wounds of Iesus Christ, so commonly and ordinarily to be profaned and blasphemed. Let Magistrates learne of *Nehemiah* to be zealous for the Lords Sabbath; that as he threatned to lay hands on all such as broke the Sabbath by their selling wares on that blessed day, so they would take notice of the profanation of the Sabbath in euery kinde, and labour to suppress all abuses, and not to giue the least tolleration at the request of any, for any carnall libertie: knowing the ill disposition of mans nature, that if it haue an inch, it will take an elne. Let Magistrates therfore learne of *Phinees*, to execute seuerer iudgement vpon the adulterer and the whore. Let them not winke at filthie houses, nor streete and field adulteries, but let them take with *Phinees* the iaueline of iustice, and suppress these grosse enormities for the which the land mourneth. Let Magistrates learne to suppress all deceit among tradesmen, and let them not suffer the throate of the Common-wealth to be vnnaturally cut by her owne children nor by strangers. Let Magistrates learne to suppress that common and ordinarie sinne of drunkenesse, and for the same purpose to suppress the superfluous number of Tauernes and Alehouses, which too ordinarily are houses of disorder and cages of vncleane birds; and let them strengthen the hands of vnder-officers, which may narrowly looke vnto the abuses and disorders of such places. Let Magistrates learne to suppress the Sodomiticall sinne of idlenesse, and therefore let them endeavour

Neh. 13. 21.

Psal. 106. 30.

Hos. 4. 3.

2. Thess. 3. 10.

Psal. 101. 8.

Exod. 18. 2.

4. Use.

Eph. 4. 28.

Esay 28. 32.

Col. 3. 5.

Psal. 103.

1. Cor. 6. 10.

deuour to restraine those sturdy beggers which are able to worke, and will not; and for this purpose let them remember the rule of the blessed Apostle, *If there be any that will not worke, let him not eat.* And here I wish that a more Christian care might be taken of certaine poore children, which take vp their lodging in the cold streets, and many of them are found dead in the morning. I pray God their bloud be not one day required at the hands of those that should see these things reformed. In a word (because time would be too short to enter vpon all particulars,) let Magistrates learne of *Dauid*, to *destroy all the wicked of the land, that they may cut off all wicked doers from the Citie of the Lord.* And for the same purpose let them haue an especiall care of the choise of vnder-officers, for the bad choise of them is the bane of all iustice.

Fourthly and lastly, considering that a true Conuert must cast away all his transgressions, therefore let the profane stageplayer forsake his vnlawfull youth polluting trade, and betake himselfe to some lawfull calling: remembring that euery Christian is bound *to work with his hands the thing which is good.* Let the scoffer at religion and religious persons, which cries downe all holinesse and feare of God vnder a colour of a hell inuented nick-name, cease from his Ismaelitish mocking, *lest his bonds increase.* Let the couetous person cease from his couetousnesse, considering that it is not frugality or good husbandry, as the diuell would make him beleue, but it is *idolatrie*, odious to God, hatefull to men, and in it selfe damnable, as the Scripture speaketh. Let the proud person cease from pride, both in heart and countenance, and speech, and apparell, both in respect of out-ward

wards gifts and inward gifts; and the rather, first because pride is one of the fixe things which God abhorreth: Secondly, because God will visit the sinne of pride in apparell euen in Princes children, and much more in others which will content themselves with no fashion in apparell, nor with any naturall countenance, but will needs haue a painted face of their owne making, because they like it better to be like vnto that strumpet *Iesabel*, then to conforme themselves after the modest manner of holy women. Let the malicious person cease from his malice, knowing that it is murder in the sight of God; let him cease to hate his brother in his heart; let him cease to curse another, lest it light vpon himselfe; let him cease to seeke reuenge, either cunningly or openly, either vnder pretence of law or otherwise, knowing that *vengeance belongs to God, and he will repay*. Let the deceitfull person cease to liue by his wits (as he termes it,) let him not get his liuing by carding, dicing, bowling, cosening, periuring, and such like forged cauillation; knowing that *God is auenger of all such things*. Let the vsurer learne to forsake his vsury, though it be a gainefull sinne.

Prou. 6. 17.

Zeph. 1. 8.

2. King. 9. 30.

1. Ioh. 3. 14.

Psal. 109. 17.

Rom. 12. 19.

1. Thes. 4. 6.

First, because he hath no warrant for his practise from any one place of Gods word truly and faithfully vnderstood.

Secondly, because the word of God, doth expressly condemne his practise in diuerse places, as in Psal. 15. 5. Ezechiel 18. 13. Luke 6. 35. and in many other texts of holy Scripture.

Thirdly, because it is a matter of euill report, and euer was so, both amongst Christians and heathens.

Fourthly, because it is maintained with a trembling

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conscience: many vsurers doubting, some vpon their death-beds repenting, and others after conuersion turning from the practise of vsury, acknowledging that when they were vsurers, they were in the way to hell & destruction.

Fifthly, because the vsurer liues by the sweate of another mans browes, whereas it were Christian honestie for a man to liue by his owne labour.

Sixthly, because vsury is the cause of idlenesse, it is the cause that men giue ouer their lawful trades & commendable employment in the common wealth, & liue idly; or else giue themselves to running to stageplayes, or bowling, or vicious life, or to such like epicurisme.

I do not purpose solemnly to handle this controuersie concerning vsury in this short Treatise. For otherwise I would see what could be pleaded for this Baall, and would easily (as I hope) giue a Christian answer vnto such as desire not to be contentious, but to be resolved in the case of their conscience. But I may not stand vpon this point at large at this time. I rather aime to speake at large vpon the point of vsury, if I liue to come to the handling of the eight Commandement, whereof vsury is a breach. In a word, let the factious person auoid schisme, and let him pray for, and endeouour the peace of Ierusalem. Let the hypocrite auoid his hypocrisie, knowing that God is not mocked, yea let him be assured that *God will bring all things to iudgement, yea euery secret sinne*. Let the slanderer cease from slandering, knowing that *he which smiteth his brother secretly is accursed*. Let vs all cast away all our transgressions whereby we haue transgressed. Thus much of the first doctrine or instruction.

Eccles. 12. 14.

Deut. 27. 24.

And

And make you a new heart and a new spirit. Now we come to the second branch of the deuine counsell giuen vnto the Church in this text: and that is the grace which the Church must labour for, to wit, a new heart and a new spirit. And the doctrine hence to be noted, is, that *It is the part and duty of euery true Conuert, not onely not to fauour himselfe in any one corruption whatsoeuer; but also he must become a new creature in true sauing grace.* And this blessed renouation must not onely be in the reforming of the outward man, as of the speech, countenance, apparell, behauour, & such like; but it must be in the inner man, in the vnderstanding, memory, will, affections and conscience: it must be in the heart and in the spirit. For indeed God requireth *truth in the inward parts.* And howsoeuer man looketh on the outward appearance, & contents himselfe with it, yet God beholdeth *the heart.* No seruice will please God, vnlesse it be *in spirit and truth.* To this purpose also Paul speaketh notably in Ephes. 4. 22. *That ye put off concerning the former conuersation, the old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holinesse.* And vnto this may be added that other place in 2. Cor. 5. 17. *Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.* By both which places it is manifest, that it is not sufficient to cease to be old, but there must be also a renewing. It is not sufficient for a Conuert to cast away all his transgressions whereby he hath transgressed, but also he must make him a new heart and a new spirit.

Now concerning the new creature, or state of reno-
uation,

2. Doctrine

Plal. 51. 6.

1. Sam. 16. 7.
Ioh. 4. 24.

uation, which is a great Euangelicall mystery, I propound these necessarie points to be considered of: First, what necessitie there is of renouation. Secondly, by what meanes it is wrought. Thirdly, by what degrees. Fourthly, what be the concomitants of it. Fifthly, concerning the constancie.

1. Point,

Math. 18. 3.

1. Tim. 2. 26.

Rom. 8. 8.

Concerning the necessitie of this inward renouation or regeneration, we are to consider, first, that without it no flesh can be saued: for Christ himselfe saith, *Except ye be conuerted, and become as litle children, ye shall not enter into the kingdome of heauen.* And againe he saith, *Except a man be borne againe, he cannot see the kingdome of God.* Againe, we are all vassals of Satan by nature, and are taken of him at his will: and therefore it is necessary that we should be set free out of spirituall bondage by vertue of regeneration. Againe, by nature all the faculties of our soules are out of frame, our members being the members of vnrighteousnesse: and therefore it is necessarie that we should be set in ioynr againe by regeneration. Lastly, without regeneration our very sacrifices, our prayers, our hearing the word, our almes, our ciuill liues, are vnpleasing to God. For as much as *they that are in the flesh* (that is, vnregenerate) *cannot please God,* as the blessed Apostle speaketh.

Vse. Let euery man and woman lay to heart this necessitie; and let them not deceiue themselues with that fond deceit, that if they liue ciuilly, and pay euery man his owne, and go to the Church as others do, that then they shall surely be saued, though they remaine as ignorant of regeneration as euer was *Nicodemus*. I tell you nay: for vnlesse you be regenerate and borne againe, you remaine in danger of eternall condemnation,

tion, you remaine the very slaues of Satan; and the best things that you do or can do in your naturall condition, are abhominable and odious to God.

Concerning the meanes whereby regeneration is wrought, we are to note first, that the efficient cause of it is not man, nor Angell, but Gods Spirit. There is no creature in heauen or earth that can conuert a soule by his owne power: this worke belongs to God alone: for we are borne not of bloud, nor of the will of man, nor of the will of the flesh, but of God; as Saint Iohn speaketh in his first Chap. and 13. verse. And therefore the whole glory of the admirable worke of regeneration is due to God alone, and is not to be ascribed to any creature.

2. Point.

Secondly, the most ordinary instrumentall cause (not to speake of the extraordinary meanes) which God vseth for the conuersion of soules, is the word of God, especially preached: as appeares by these places of Scripture:

Psal. 19.7. *The Law of the Lord is perfect, conuerting the soule.*

1. Cor. 4.15. *For though you haue ten thousand instructors, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospell.*

Iames 1.18. *Of his owne will begat he vs by the word of truth, that we should be a kind of first fruits of his creatures.*

1. Pet. 1.23. *Being borne anew, not of mortall seed, but of immortall, by the word of God, which liueth and endureth for euer.*

By all which places, and many more, it is euident, that the especiall instrumentall cause of regeneration is the holy word of God contained in the Canonickall Scriptures. Whereby it appeareth, what infinite wrong

the Pope doth vnto the soules of the common people, by withholding from them the vse of the Scriptures : & also what enemies they are vnto Christskingdome and to mens saluation, which labour to their power to suppress and extinguish the powerfull preaching of Gods word. Lastly, this should teach vs to glorifie God for the plentie of preaching in this Land, but especially in this Citie: for hereby there is good hope of the conuersion of many soules. And let vs alwayes, as we haue all iust cause, pray against Poperie, and that not onely in respect of the bloudthirstinesse of that religion, displayed in that most barbarous plot of the gunpowder treason but also because it seeks to deprive vs of the vse of Gods word, the especiall instrument of mans saluation.

3. Point.

Concerning the degrees whereby regeneration is most commonly wrought, they are these following:

First, the holy Ghost quickens the soule which it doth conuert, finding it dead in trespasses and sinnes. Thus it quickened the prodigall sonne, Luke 15. 32. *This thy brother was dead, and is aliue againe:* and thus he quickened the Ephesians, in the fifth Chapter of that Epistle, the eighth verse; and in the second Chapter, the first verse. Where we are to note, that the soule is not said to be dead by nature, or to be quickened by regeneration, because the soule is destitute of all life, but because naturally it is an alien from the life of God, as *Paul* speakes in Ephes. 4. 18. God doth not exercise the life of grace in the soule of any vnregenerate person, as he doth in the hearts of those that are regenerate. And this first act of regeneration or spirituall quickening, is termed in Scriptures, *the first resurrection*. First, because as in the day of the generall resurrection, *Many that sleepe in the dust shall awake,*

Reu. 20. 6.

awake, Dan. 12. 2 : so by vertue of this first resurrection, many that sleepe in sinne shall *awake to liue righteously*. 1. Cor. 15. 34. Secondly, as in the generall resurrection the bodies of the Saintes shall be made like vnto the glorious bodie of Christ himselfe, Philip. 3. 21 : so by vertue of this first resurrection the soules of the Saints come to beare the image and stampe of God himselfe, being made holy as he is holy, Eph. 4. 24. And hereby a man or woman may trie whether they be regenerate & quickened or no, if they will but examine whether they be awake to liue righteously or no, and whether they beare Gods image in true holinesse or no. If these things be in thee, thou art vndoubtedly quickened; if not, thou remainest still but a dead man.

2. The second degree whereby regeneration is wrought, is illumination : for when we begin to *stand up from the dead*, then immediatly *Christ giues vs light*, Ephes. 5. 14. the God which commanded light to shine out of darknesse, beginneth to *shine in our hearts*, 2. Cor. 4. 6. Yea then the *day of saluation* beginneth to *dawne*, and the *day-starre* of sauing knowledge to *arise in our hearts*. 2. Pet. 1. 19. By vertue of this heavenly light a man or woman is brought to see in some measure the danger of their naturall state, and what need they haue of repentance, and of Christ, and of Gods mercy, and of inward purging from their corruptions; and what reason they haue of denying themselues, carrying about with them such a masse of corruption, whereof now they are aware. Where it is to be noted, that the reprobate may in some measure be enlightned also. He may haue so much light as to leaue him without excuse. This is manifest out of Heb. 6. 4. where it is said of the apostates and finall backsliders,

sliders, that *they were once enlightened*. But the difference is, first, the child of God is enlightened and quickened: but the reprobate is onely enlightened and not quickened; for he remaines still an *alien from the life of God*. Ephes. 4. 18. Secondly, the elect are enlightened to see their sinne, as we see in the example of *Paul*, Rom. 7. 27. *I see another law in my members, &c.* but the reprobate are enlightened especially to behold the danger of sin, and the punishment of the same; as we see in the example of *Cain*, Gen. 4. 13. *My punishment is greater then I can beare*. Thirdly, the elect are enlightened to amendment, as we see in the example of *Iob*, in his 40. Chapter, fifth verse, *I have spoken once, but I will do so no more; or I will not answer*. But the reprobate are enlightened to despaire, and to desperate courses. As we see in the example of *Judas*, Math. 27. 5. who so soone as he was enlightened to see the danger of his estate, went immediately, and desperately hanged himselfe. And hereby we may examine and trie our selues, whether we be sauingly enlightened or no. For if we be enlightened & quickened, if we be brought to the sight of our secret corruptions, and to amendment, then it is a comfortable signe, that we are sauingly enlightened; otherwise we remaine in darknesse vnto this houre.

3.

The third degree whereby regeneration is most vsually wrought, is contrition. Thus when those three thousand were conuerted by *Peter's Sermon*, Act. 2. 37. it is said that *they were pricked in their hearts*; and the citie sinner when she was regenerate, *she stood behind Christ at his feete weeping*, Luke 7. 38. The like may be said of *Peter* and diuerse others.

Where also it is carefully to be obserued, that the
very

very reprobate may haue a kind of sorrow, and may hang downe their heads like a bulrush for a time, *Esay 58.5. Is it such a fast that I require, that a man should afflict his soule for a day? &c.* But the difference is, first the elect mourne for the offence against God, as we see in the example of *Dauid*, *Psal. 51.4. Against thee, against thee onely haue I sinned.* But the reprobate mourne especially in respect of the punishment, as we see in the example of *Pharaoh*, *Exodus 9.27.* who when he saw the iudgements of God vpon him, and vpon his land, could then confesse with a seeming sorrow, that *He and his people were wicked.* Secondly, the elect mourne with a godly sorrow vnto repentance not to be repented of, as we see in the example of the *Corinthians*, *2. Cor. 7.10:* but the reprobate sorrow with a worldly sorrow that causeth death. Thirdly, the elect mourne, but with some grounds of hope. For they know in the midst of their sorrow, that their sinne is not greater then can be forgiuen, vnlesse it be in case of temptation: they know also that Gods mercy is greater then their sinne; and that the bloud of Iesus Christ is able to wash them from all iniquitie: and so by these generall grounds at the least in the midst of their sorrow, they sustaine their heart in some degree of hope: but the reprobate mourne as men quite bereft of all hope, thinking their sinnes to be greater then can be forgiuen.

And hereby also we may try our selues whether we haue sauingly sorrowed for sinne or no. For if we haue sorrowed for the sinne, as well as for the punishment; and if we haue sorrowed to repentance & amendment; and lastly, if we haue sorrowed in hope, it is a good signe that our sorrow is true. Otherwise our sorrow is not the

true sorrow of the Conuert, but rather the worldly sorrow of the wicked.

Psal. 42. 1.

The fourth degree whereby regeneration is commonly wrought, is the spirituall hunger and thirst after righteousness. The conuert soule thirsts and pants after Christ, *As the Hart brayeth after the riuers of waters.* If God would giue riches, honours, pleasures, and not Christ, they would be accounted as dung & drosse, Phil. 3. 7. And the child of God thirsteth after Christ, not onely in respect of his benefits, and to serue his own turne, but also out of loue to Christ his person, in respect of his excellencies. Whereupon the Church is said to be *sicke of loue* to Christ, Cant. 5. 8. And to this degree no reprobate in the world attaineth. For to loue Christ for himselfe, and to loue his glorious appearing, is peculiar to the elect, and to such as shall receiue the crowne of righteousness, 2. Tim. 4. 6.

Secondly, as the true Conuert thirsteth after Christ, so likewise he longeth after the word and sacraments, as appeareth by the example of the 3000 in Acts 2. 42. who presently vpon their conuersion *continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.*

Now the reprobate and wicked may attaine a kinde of desire after the word, but it is either with *Eue*, meerly to get knowledge, or with *Simon Magus* to make gaine, or with the Pharisee to get a name; or with the carnall Gospellers amongst the Corinthians, for affectation to the person of him that deliueres it. Or if it be for any taste of sweetness which they finde in the word, then that taste lasteth but for a season. As the phantasticke Iewes could reioyce in *Iohn Baptists light for a season*, Ioh. 5. 35. whereas

whereas the true Conuert loues the word for it selfe, and continues in the study of it, and endeouours to attaine sauing grace by it, labouring to bring forth the fruits in holy practise.

The fifth degree whereby regeneration is commonly wrought, is by declining from sinne. For so soone as any soule is conuerted to God, and made partaker of the diuine nature, presently it begins to distaste sin, and to strue against it. Euen *Paul* so soone as he was conuerted, he ceased persecuting Gods Church, Acts 9. The like may be said of *Zaccheus* and diuers others. Where we must note, that the reprobate and wicked may abstaine from many sinnes, as well as the true Conuert: as appears by the example of the Pharisee, Luk. 18.11. *I thanke God I am not as other men, extortioners, vniust, adulterers, &c.* But the difference is, the true conuert declines from sin by vertue of the sanctifying Spirit of God; he is *washed by the Spirit of our God*, 1. Cor. 6. 10.11. But the wicked abstaineth onely by the restraining spirit, as we see in the example of *Abimelech*, Gen. 20.6. *I haue kept thee, &c.*

Secondly, the true Conuert is content to part with all his sinnes, euen with his beloued sinnes, as we see in the example of *Dauid*, Plal. 119.101. *I haue refrained my feete from euery euill way.* But the wicked person is like *Herod*, he will not part with his *Herodias* or darling sin, Mark. 6.20.

Thirdly, the true conuert forsaketh sinne for conscience sake, as we see in the example of *Ioseph*, Genes. 39. *How shall I do this great wickednesse, and sinne against God?* whereas the wicked shunneth sinne, not for conscience, but either for feare of men, or for feare of shame, or for

Mat. 21. 46

feare of hell, or in respect of sinning charges, or the like: as we see in the example of the high Priests, who would faine haue bene meddling with Christ, but they did forbear, howbeit not for conscience sake, but *for feare of the people*. Let all Christians examine themselves by these differences, whether their declining from sinne be the right declining or no.

The sixth degree whereby regeneration is wrought & perfected, is, full assurance of Gods fauour. For when the holy Ghost hath in some good measure sanctified the heart, and made it pliable to Gods will in vniuersall obedience, then it becomes *the Spirit of adoption, crying Abba, Father* in our hearts, and *testifying together with our spirits that we are the children of God*, Rom. 8. 15. 16. Where we must also note, that the very wicked may haue a kinde of perswasion of Gods fauour towards them, as they seeme to haue in 1. Thess. 5. 3. which cry *Peace and safetie*. But the difference is; first, the assurance of the elect is wrought by the Spirit of adoption; but the perswasion of the wicked is not so, but is wrought rather by Satan which lullerh them asleepe. Secondly, the assurance of the elect hath a sure foundation, to wit, the promises of the Gospell, the mercy of God, and Christ: but the perswasion of the wicked is grounded vpon the sandy foundation of his owne merits. Thirdly, the assurance of the elect breedeth an especiall care to please God: but the perswasion of the wicked breedeth carnall securitie and boldnesse to sinne.

4. Point.

The fourth generall point propounded concerning this great mystery of regeneration, is touching the concomitants of this grace. And the cōcomitants or things accompanying this grace of regeneration, are these:

First

First, an vniuersall change. For there is none truly regenerate, but they are truly changed, yea vniuersally changed, *All things are become new* with them. yea they are changed from glorie to glorie, as by the Spirit of the Lord. Where we are to note, that the very reprobate may also be changed; as we reade of *Saul*, that God gaue him another heart. But the change in the reprobate, is far different from the change wrought in the elect. For the change in the reprobate, is but in common gifts of the Spirit, as we see in *Saul*, he was changed onely to prophesie, or to rule; whereas the elect are changed by speciall and sauing gifts, as, to be regenerate, sauingly to beleeue, to repent with repentance neuer to be repented of, &c. Secondly, the reprobates are changed but onely in part; they are like *Ephraim*, or as a cake baked on the one side: but the elect are vniuersally changed, both inwardly and outwardly; in iudgement, will, affections, conscience, conuersation, outward behauiour, and the like.

2. Cor. 5. 17

2. Cor. 3. 18

1. Sam. 10. 9

1. Pet. 1. 23

Phil. 1. 29

2. Cor. 7. 10

Secondly, the second concomitant of regeneration, is the combat betweene the flesh and the spirit. For there is none truly regenerate, but they haue a combat within them. Thus it was with *Paul*, who found in himselfe after regeneration, a law rebelling against the law of his mind, Rom. 7. 18. Where we must also note, that the very reprobate may haue a kind of reluctance, by vertue of the light of their naturall consciences; as we see in the example of *Pilate*, he was loth to condemne Christ, he had a kind of strining within him, yea he sought to release him. But the difference is, the reprobate haue a strining against sin, either in respect of the shame of sinne, or in respect of the feare of hell fire, or for such

Ioh. 19. 11

Gen. 39.9.

like carnall ends; so that their striving is not the combat of the flesh and the spirit, but the combat of the flesh and the flesh: whereas the elect haue a striving against sinne, for conscience sake, and in loue to God.

Luk. 6.33

Mar. 23.5.

Isay. 58.5.

Thirdly, the third concomitant of regeneration, is fruitfulness. There be none truly regenerate, but they are made fruitfull. We might instance for the prooofe of this point, in the example of *Zaccheus*, and many other. Where obserue, that the wicked and vnregenerate may do many seeming good workes, as we see in the example of the Barbarians, who laded *Paul* with things necessary, Acts 28.10. But the difference is, the reprobate and wicked do many seeming good workes, either mercenarily to *receiue the like againe*, or vaingloriously for the *praise of men*, or superstitiously with opinion of *merit*. Whereas the elect do good workes vnto such as are not able to requite them, and that in true sinceritie and humilitie, not seeking their owne praise, but Gods glory, confessing when they haue done all that they can, that they are *unprofitable seruants*.

Fourthly, the fourth concomitant of regeneration, is the matter of persecution. For there is none regenerate to *liue godly in Christ Iesus*, but they *must suffer persecution* in one kind or in another, as *Paul* speakes in 2. Tim. 3.9. Where we are also to note, that the very wicked may suffer for their profession; yea & suffer many things for the truths sake also, as *Paul* implyeth in 1. Cor. 13.3. that they that are without loue, may *giue their bodies to be burned*: and as we see in the examples of Papists, Arrians, and other wretched heretickes, which sometimes are ready to lay downe their liues for their profession sake. But the difference is in the cause of suffering: for it

is

is not the suffering but the cause of suffering, that makes the Martyr. The wicked and vnregenerate suffer commonly for error, and not for the truth; or if at any time for the truth, then it is not for loue of the truth it selfe, but for some other by respect: whereas the elect child of Gods suffers for the truth it selfe, and that in loue to the same, and with zeale of Gods glory.

The fifth and last generall point propounded concerning the mystery of regeneration, is concerning the constancy of the same. For we are to know, that a man or woman being once regenerate, they are for euer regenerate; and being once made the children of God by adoption, they are for euer the children of God.

For the prooffe of this point, I commend vnto you these places of Scripture following:

1. Ioh. 3. 9. *His seed remaineth in him.*

1. Pet. 1. 23. *Being borne againe, not of mortall seed.*

Rom. 11. 29. *The gifts and calling of God are without repentance.*

Ioh. 14. 16. *The Comforter shall remaine with you for euer.*

Rom. 11. 1. *Hath God cast away his people? God forbid.*

Psal. 37. 38. *The Lord forsaketh not his saints.*

By all which places, and many other, it is manifest that they which are once effectually called, and truly regenerate, and haue receiued the Spirit of adoption, they are for euer the children of God.

And the reason is, first, because God is constant, both in his decree, for *the foundation of God remaineth sure, hauing this scale, The Lord knoweth who are his*: and in his loue, for *whom he loueth, he loueth to the end*, Ioh 13. 1.

Secondly, because God hath promised that *the gates of*

5. Point.

1. Reason.

2. Tim. 2. 19.

2. Reason.

of hell shall not preuaile against his Church, Math. 16. 18. and Gods promises are Yea and Amen, as we know.

3. Reason.

Ioh. 10. 27

Thirdly, because God is able to preserve his children to the end: *He is stronger then all, and none is able to plucke the weakest babe in Christ out of the hands of the blessed Father.*

Obiect.

And if any Papist or Arminian shall object the examples of *Judas* or *Demas*, or the stony ground; or of many Professors that turne carnall, &c. To this I answer, that those that finally and totally fall away from the truth, *They were neuer of vs; for if they had bene of vs, they would haue continued with vs, 1. Ioh. 2. 19.* These might possibly receiue certaine common gifts of the Spirit, as to be enlightened, &c. but they neuer were truly regenerate.

Answe.

We do not deny but the true child of God may be much weakened concerning the degree of true sauing grace which formerly he hath felt: which commeth to passe either by the neglect of the publicke and priuate meanes of saluation, or with *Dauid* by relapse into sin: but to fall totally from all sauing grace, or finally without any recovery, this we confidently deny, according to that in *Micha. 7. 8. Reioyce not against me o mineemie: for though I fall I shall arise, &c.*

Thus I have passed through the five necessary points concerning regeneration; and haue first shewed vnto you the necessitie, secondly the meanes, thirdly, the degrees, fourthly the concomitants, fifthly the constancie of this famous worke of regeneration. Fanne your selues by that which hath bene spoken; consider what I haue said, and the Lord giue you vnderstanding in all things.

For why will ye die, o house of Israel?

Now

Now I come to the last part of the text, which is the expostulation or reason: *why will ye die?* From whence I obserue, that *Mans destruction is of himselfe*. For else why should God expostulate with his Church in this place? *why will ye die?*

3. Doctrine

For the prooffe of which point, take these places following:

Hos. 13. 9. *O Israel, thou hast destroyed thy selfe; but thy helpe is of me.*

Prou. 6. 32. *He that committeth adultery with a woman, lacketh vnderstanding: he that doth it, destroyeth his owne soule.*

Psal. 51. 4. *Against thee, against thee onely haue I sinned, and done euill in thy sight: that thou mightest be iust when thou speakest, and pure when thou iudgest.*

And it must needs be, that destruction is of a mans selfe, and not of God; first, because God created man perfect at the first, and gaue him free will to stand if he would; and man hauing free will in *Adam* to stand, yet willingly and wilfully eat of the forbidden fruite, and lost both himselfe and his posteritie, and the freedome of his will.

1. Reason.

Secondly, destruction must needs be of a mans selfe, and not of God, because God hath sent a sufficient redemption by the meanes of his owne Son; and hath commanded it to be *preached to euery creature*: yea he hath commanded vs to *beleue in Christ, whom he hath sent*, 1 Ioh. 3. 23. And therefore if when a pardon is offered, we wilfully refuse it, then our destruction is of our selues.

2. Reason.

Mar. 16. 15.

Thirdly, God hath giuen vnto vs a most powerfull word, yea a word which is able to saue our soules, I am.

3. Reason.

1.21; and therefore if we neglect or despise so great saluation, the bloud is vpon our owne heads.

4. Reason.

Fourthly, God giueth sufficient warning, by his threatnings out of the word, and by his iust iudgements shewed vpon others : and therefore if we will take no warning, neither by threats, nor by iudgements, nor by signes from heauen, we shall worthily perish without mercy.

5. Reason.

Fiftly, God giueth vnto man sufficient time of repentance; as he gaue to the old world in the dayes of *Noah, an hundred and twentie yeares*, Gen.6.3. And therefore if with cursed *Iesabel* we haue *time giuen to repent, and repent not*, we shall iustly perish with her, *Reu. 2.21.22.*

6. Reason.

Sixtly, what could haue bene done more vnto the vineyard of our soules then what hath bene done? *Isa. 5. 4.* And therefore if after all digging, and dunging, and pruning, we remaine still barren, we shall iustly be hewne downe, and cast into the fire.

Obiect.

But what say you then to these places of Scripture, which manifestly confirme the doctrine of reprobation?

Rom. 9. 11. 12. 13. For the children being not yet borne, neither hauing done any good nor euill: it was said, *Iacob haue I loued, and Esau haue I hated.*

Iude. 4. For there are certaine men crept in vnawares, who were before of old ordained for this condemnation.

Ier. 6. 30. Reprobate siluer shall men call them: for the Lord hath reiected them.

Answer.

We acknowledge the truth of these holy places; we acknowledge also the truth of the doctrine of reprobation, to wit, that God as the mightie Potter, hauing absolute authoritie of the lumpe of mankinde, hath made

made some vessels to honour, and some to dishonour; and that of his owne free will, for the declaring of his power, and manifesting of his iustice, Rom. 9. 23.

But here it is carefully to be obserued, that howsoever a mans reprobation be of God, yet his destruction is of himselfe; and that for these reasons:

First, because howsoever God in his iustice and wisdom doth reprobate many, and that before the foundation of the world was cast; yet he throweth no man nor woman, yong nor old into hell, before they come to their personall appearance before Christ, and be found guiltie at the barre of Gods iudgement seate, of sin, either actuall, or at the least originall, 2. Cor. 5. 10

Secondly, though God do reprobate men and women, yet he doth not tempt or enforce any man or woman, to sinne for the accomplishing of his owne decree. *For God tempteth no man;* as *Iames* speaketh in his first Chap. v. 13. And it were hellish blasphemy to affirme, that God were in any sort the author of sinne.

If destruction be of a mans selfe, then it seemeth that he hath free will to be saued if he will, contrary vnto that which was deliuered before.

2. Obiect.

Man indeed in *Adam* had once free will, as well as he had the liuely image of God; but now hauing lost it, he may iustly be condemned for the losse of it: and now he hath no further will vnto good then he is moued by Gods Spirit; nor further power against euill, then he is preserued by the power of God through faith.

Answ.

Yea but it might seeme still, that a mans destruction is of God, because he doth not restraine men from sin, nor preuent them with his grace. For is not he guiltie of a childs death, that seeth it run toward a pit, and stayeth

3. Obiect.

stayeth it not, when there is power in his hand to do it?

Answe.

Rom. 9.

Math. 10.

We must not measure God who is above the Law, by man vnder the Law. A man in this case is indeed guiltie, because he is bound by the Law to saue life if he can; but God is a free worker, it is in him to *haue mercie on whom he will*; it is also lawfull for him *to do what he will with his owne*, for he is bound to no man.

1. Use.

Considering therefore that a mans and womans destruction is of themselves, this sheweth what spitefull enemies we are to our selues. We make our selues liable to Gods wrath, we bring vpon our selues iudgements in this world, we wilfully lose heauen, and the comfortable presence of God, and Christ, and of blessed Saints and Angels; yea we purchase to our selues eternall torment in hell fire with the diuell and his Angels, in that horrible darke and deepe pit which the diuels themselves do tremble to thinke vpon. O consider this all ye that forget God, and which sport and delight your selues in your sinfull courses, which drinke iniquities as the Oxe drinketh water, which drinke I say, and are neuer satisfied: O why will ye die, ye poore house of Israel?

2. Use.

Let all good Christians learne, that as the wicked and vngodly do diligently worke out their owne damnation, so to be carefull on the contrary to worke out their saluation; and this they shall do by the power of God, and not by their owne power, or by any thing in themselves.

First if they be carefull to vse all the meanes which God hath appointed for the working of sauing faith, and the nourishing of the same in their hearts.

Secondly, if they labour in all the parts of repentance, if they daily examine themselves, if they daily humble their

their soules for their finnes, if they dayly labour for mortification, and if they endeavour to serue God in holinesse and righteousnesse all the dayes of their liues.

And for this purpose take these few directions: Let euery Christian which desires to grow in grace be carefull of Gods publicke ordinances. Let them heare Gods word with *Marie*, acknowledging that to be *the better part*; but let them not vnder that pretence quite cast off their particular lawfull callings, and so liue inordinately, contrary to the rule of the Apostle in 2. Thes. 3. 12. *Now them that are such, we command and exhort by our Lord Iesus Christ, that with quietnesse they worke, and eat their owne bread.* And concerning the right hearing of Gods word, take these rules before thou reparaest to Gods house. First prepare thy selfe with repentance, and with an heartie purpose of amendment of life. For otherwise if thou comest to Gods house with thy hands full of bloud, God may iustly say vnto thee: *What hast thou to do, to tread within my Courts?* *Isaiah. 1. 12.* Secondly, prepare thy selfe by reading some part of Gods word, according to the example of the Eunuch, *Act. 8. 30.* who was well prepared to heare *Philip* preach, when he had prepared himselfe first by reading the Prophet *Isaiah*. Thirdly, prepare thy selfe for publicke hearing by priuate prayer, praying for thy selfe, for the Minister, and for the Congregation: beseeching God of his mercie to open vnto the Minister *the doore of utterance*, and to thy selfe and the rest of the Congregation *the doore of faith*. Fourthly, repara vnto Gods house with an honest heart, not to see fashions, not to carpe at the Minister, not vpon custome, not to be noted to be religious, nor for feare of mā's law: but go with a true desire to

Luk. 10. 24.

Eph. 6. 19
Act. 14. 27

worship God, and to reape to thine owne soule eternall benefite; according to the example of the Church in *Isay.2.3* which saith, *Come, let vs go up to the house of the Lord: he will teach vs his wayes, and we will walke in his paths.*

Act. 16. 14.

Act. 10. 9.

Eccles. 5. 1.
Eccles. 3. 1.

Fiftly, when thou art come to the Church, hearken with all diligence and reuerence to Gods word, according to the example of *Lidia*, who attended to the doctrine of *Paul*, and was conuerted. Beware of gazing in the time of Gods ordinances, lest Satan tempt thee. Beware of sleeping in the congregation, lest God shew his iudgement and execute his vengeance vpon thee, as he did vpon *Eutychus*. Take heede of praying and reading other matters in the sermon time, when thou shouldest attend vnto the preaching, lest thou offer the sacrifice of *fooles*. Remember that there is a time for all things, and euery thing ought to be done in its *fit time and season*. Sixtly, after thou hast heard the word, meditate throughly of the points deliuered, lest Satan come and steale the good seed out of thy heart; examine thy selfe by that which was preached; and if thou findest thy selfe rebuked for sinne, let that rebuke preuaile with thee to repentance and amendment.

Also when thou hast heard Gods word, marke the directions, and practise them: *For, not the hearers but the doers of the Law are iust before God*, *Rom. 2. 13*. And concerning the promises, apply them to thy selfe if thou findest thy selfe capable, that is, if thou endeourest to keepe the condition of them: and indeed the word will profit thee nothing, vnlesse thou hast faith to apply it, *Heb. 4. 2*.

Secondly, that thou mayest worke out thine owne saluation

saluation, be carefull frequently and often to be partaker with Gods Church of the Lords Supper. For the Sacrament worthily receiued is *meate indeed, and drinke indeed*. Thou must not thinke it sufficient to receiue the Sacrament once or twise by the yeare, but thinke it an especiall fauor of God if thou mayest receiue it often; alwayes prouided that thou beest prepared thereunto, with knowledge, faith, repentance, and charity.

John. 6. 55.

Thirdly, be carefull also of priuate duties, reade the Canonickall Scriptures diligently: refresh thy soule morning & euening with some Chapter of Gods word. The King himselfe is not exempted from this holy duty, but the Lord would haue his word to be with him, that he might *reade therein all the dayes of his life*, Deut 17. 19. And concerning reading Gods word in priuate, obserue these directions if thou wouldest profite. First, list vp thine heart by prayer before thou reade. Secondly, reade with diligent heede, according to that of Math. 24. 15. *Let him that readeth consider it*. Desire not to reade fast, but sure. Also examine thy selfe by that which thou reade; and ruminare or meditate, that thou mayest extract nourishment and comfort out of that which thou reade. Thirdly reade the worde in order, not heare a Chapter and there a Chapter; but begin at the beginning of a booke, and leaue it not off vntill by degrees thou hast passed through it. Fourthly, if thou reade a difficult place, take diligent notice of it, that thou mayest aske the iudgement of others, especially of Gods Ministers, concerning the meaning.

Fourthly, if thou desirest to worke out thine owne saluation, and not wilfully to runne vpon thine owne destruction, be diligent of priuate prayer. If thou beest a
maister

maister of a family, pray with thy family, and instruct it, that thou and thine house may serue the Lord: according to the example of *Iosua*, in the last chapter of that booke, the 15. verse. Let euery one also in the familie pray apart and in secret, according to the examples of *Dauid* and *Daniel*, which made conscience to pray constantly thrise euery day, to wit, morning, euening, and at noone, *Psal.* 55. 17. *Dan.* 6. 10.

Fiftly and lastly, if thou desirest to worke out thy saluation, walke worthy of thy holy calling whereunto thou art called. Let thy conuersation be answerable to thy profession: endeouour to liue holily towards God, righteously towards men, and soberly concerning thy selfe. Thus thou shalt glorifie God, adorne the Gospell of Christ, and purchase to thy selfe through Gods free mercie and Christs merits, an inheritance incorruptible and vndefiled, which fadeth not away, reserved in heauen for thee. Vnto the which glorious inheritance, he bring vs which hath so dearly bought vs, euen Iesus Christ the righteous, to whom with the Father and the holy Ghost, three glorious persons, but one God, be ascribed, as most due, all honour and glorie, from this time forth vnto all eternitie.

Amen, Amen.

FINIS.